OF

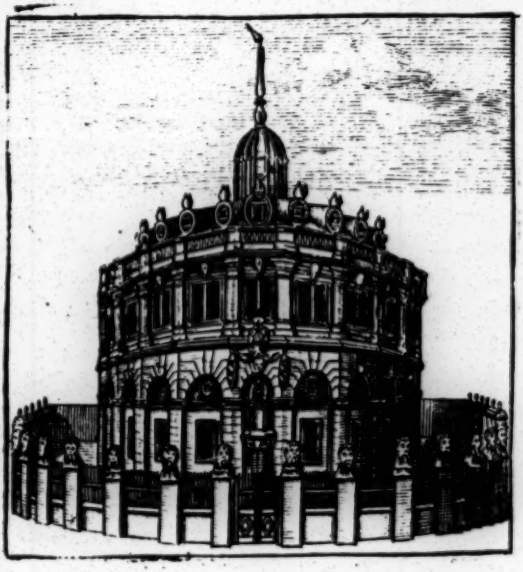
EDUCATION:

Especially of

Young Gentlemen.

IN TWO PARTS.

The Third Impression with Additions.



OXON.

At the THEATER, *Ann.* 1677.

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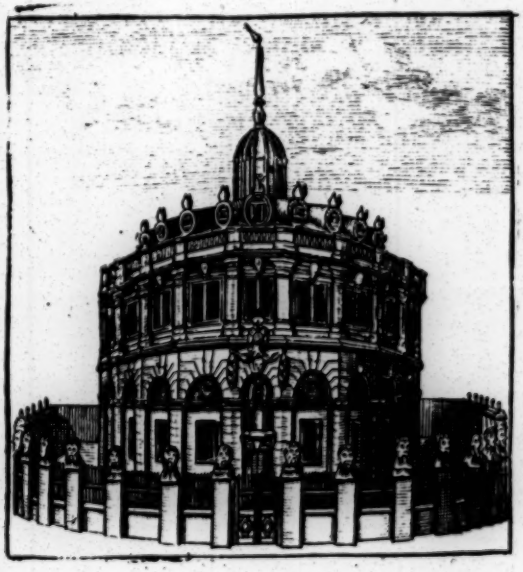

OXON.

At the THEATER, *Ann.* 1677.

THE PREFACE.

IT is not the deſign of this Diſcourſe to intrench upon any knowledg already diſpoſed, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propoſe ſuch things to conſideration and uſe, as, lying ſcattered and in common, are leſs cultivated and regarded. For this reaſon 'tis in vain to expect accurateneſs of method or ſtile; but the firſt part is almoſt wholly writ in manner of *Eſſaies*, the ſecond *Aphoriſme*: the ſtiles moſt free, looſe, and unſcientifical.

The moſt uſeful knowledg is that, of a mans ſelf, and this depends upon that more univerſal conſideration of, *Quid homo poteſt*;

naturally, and artificially: *i.e.* what abilities are in us originally, by the gift of God; and what attainable by our own induſtry. And both theſe in order to *Knowledg* or *Action*. To advance this diſcovery, it is hoped that theſe papers may contribute ſome hints and ſteps; whereby others may proceed to perfect the whole building. Which who ſhall effect, or but conſiderably promote, ſhall perform a ſervice as acceptable, as beneficial, to Mankind.

The perfecting of a young Man in *Sciences* and *ſpeculative Learning* is the buſineſs of ſo many Books and Perſons; that it ſeems ſuperfluous to engage in that part of Inſtruction. It was therefore thought more uſeful to furniſh ſome rules and principles of *Active life*; as being that, whereto Gentlemen ſeem more diſpoſed both by their births, and general inclinations; and whereto alſo

ſo little aſſiſtance could be expected from our ordinary ſpeculations. I have therefore rather chuſed to gather up diſorderly, and bind together, in the ſecond Part, ſuch ſcattered counſels and notions, as have occurred either in obſervation, or in ſome *Italian Writers*, not ordinary amongſt us. If any perſon ſhall hereby be any whit forwarded toward the attaining the great end of his Creation; 'tis all that is here aimed at. Almighty God give ſucceſs according to the riches of his goodneſs, *Amen*.

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OF

OF EDUCATION.

CHAP. I.

Neceſſary to Learning. 1. *Capacity.* 2. *Inſtruction.* 3. *Practice. The two laſt of which are comprehended in Education.*

1. THAT a man may attain perfection in any Art, Science, or Virtue, three things are requiſite.

1. *A natural ability, power, or capacity.* 2. *Art, or inſtruction.* 3 *Exerciſe and practiſe.* *Capacity* conſiſts 1. in *Fancy* or *Invention.* 2. *Memory.* And 3. *Judgment*; of which we ſhall ſpeak at large hereafter. And theſe in ſeveral perſons are very different. For granting, what ſome Philoſophers ſay; that they are *originally* equal in all men, as being the ſoul it ſelf; yet in reality, becauſe every ſoul comes into a body endued with various diſpoſitions; and the Organs, which the ſoul employeth, and are as neceſſary to the producing its operations as the ſoul it ſelf, are not in all equally well-diſpoſed, there ariſeth great *variety of capacities, and abilities*: God Almighty diſtributing theſe his *Gifts of Nature* to every one in what meaſure himſelf thinks fitteſt.

2. I know there are, who accuſe the divine Providence, as more niggardly or ſparing towards *men*, then other *Animals*; which *without teaching* know, not only what is ſufficient for their *ſubſiſtence*, but ſome things alſo, which men learn by *long imitation*: As, to go, to ſwim, to expreſs their paſſions and thoughts. Yea and ſome manual arts, which are in us the *effects of Education*, are in beaſts the *actions of ſenſe, or inſtinct*. But truely this complaint is without reaſon. For if we think *Impotency* to be an *advantage*, and thoſe creatures to be in the *beſt condition* who have *leaſt to do*; it is true that beaſts are happier than men, and vegetables than Animals. But if every thing be *made for action*, and the more *able it is to work*, the more *noble*; if *plus poſſe* follows & argues *nobilius & perfectius eſſe*; then is our condition infinitely the better; as not onely having *more*, but *more various, more ſublime, and more difficult* Operations. It is neceſſary for beaſts to be born with haire, feathers, ſcales, or shels, becauſe they had not the *ingeny* to make themſelves *garments*; which, to their very great convenience, they might *alter according to the ſeaſons*: nor had they the knowledge of *creating fire, building houſes*, and the like. Nature furniſhed them with *beaks, claws, and horns*, becauſe they could never arrive to find out a *ſtone*, to be *melted* and *framed* into *all ſorts of inſtruments* and *utenſils*. Their knowledge ariſeth no higher then of what is *pleaſant* or *painful*; they apprehend not *convenient*, or *inconvenient*; *juſt*, or *unjuſt*; *happy*, or *miſerable*. God, as a Maſter of a family, gives the *ſervants* their *ſet ſalary*, and *employs them*; but his *Children* he *educates* and *inſtructs* to *command* and *diſpoſe*, not *their own* onely, but even the faculties of *all the other*: therefore were beaſts to live by *Nature*,

Nature, but man by *Art*. *Beaſts* were to be perfect at firſt that they might be preſently employed, *man* by *habits* of his own acquiring. For *Beaſts*, beſides their ſuſtentation in this preſent life, were to expect no other recompence; but *man* by his labour was to merit, and by wel-employing his abilities to inherit, a *reward*, and that *eternal*. He made indeed no creature, which he endowed not with *ſufficient* abilities for the uſes of their Creation: and moſt alſo with a power to *better* and *advance* them by aſſiduous practice; but the *end of all inferior Creatures* was comprehended in their *actions of life*, for the conſerving, and propagating *that*: But man he created capable of a *ſupernatural employment*; of a life to be continued infinitely *beyond* and *above* this ſmall moment; and of operations ſublimer then providing for the belly. And therefore he adorned him with faculties accordingly; an ability to *diſcern* betwixt *good* and *bad*, *virtue* and *vice*; *reflection* upon his *own actions*; an underſtanding capable to *know* and *comprehend* the *whole World*; and more then that alſo, *to be preſent* to all *paſt*, and *future*, as well as *preſent things*; to multiply a *ſmall inconſiderable* propoſition to *infinity*; and to *know him* who *exceedeth all knowledg*.

3. NOR are theſe faculties even *in infancy* (tho imperfect) altogether *obſcure*. For as ſoon as they have ſtrength (with which beaſts are born) they do more then *beaſts*; they exert greater teſtimonies of Natures bounty, framing in themſelves *human actions*, whereas beaſts work only according to their *own kind*. For even the nobler faculties ſhew themſelves be-

times; *Fancy* in *imitation of others*; *Memory* in *retaining* what is imitated; and *Judgment* in *ſelecting* certain actions, and parts of actions for their imitation, which are the principles and manner of all learning. I deny not, but ſometimes there is ſuch *an impotency*, *or defect* in the Organs (which alſo I doubt not moſt frequently, if not alwaies, to be a diſeaſe, and often curable by a diſcreet Phyſician) as renders the ſubjects, according to the degrees of the indiſpoſition, *unfit* or *uncapable* of any inſtruction; and that all labour beſtowed upon them is loſt: or at leaſt ſo unapt are they, as it is not *tanti* to employ ſo much induſtry as is requiſite to render them, *indifferently*, like other men. Neither is this exact *difference of capacities* alwaies (in childhood eſpecially) ſo *eaſily diſcerned*, as it may be with *converſation* and *tryal*. Let the *Educator* therefore think himſelf to be but as a *Midwife*, who cannot bring forth a child, where there is none; but where there is, can aſſiſt the birth, though the mother be ſickly, and the child infirm. And *as* it is loſs of labour to *ſow* where there is *no ſoil*; and *as* where the parts are meaner, the greater meaſure of cultivating by inſtruction and practice is requiſite; by which even mean parts may be bettered: *So* where there is a greater meaſure of parts, *leſs inſtitution* and *exerciſe* will advance in them a *greater harveſt*, and *great induſtry* will raiſe them to *admiration*. Of theſe ſeveral *degrees*, it is diligently to be conſidered, that ſome have a *bare capacity*, ſufficient to be inſtructed, moving only as they are drawn; who, like *Bottles*, render no more then is juſt put into them. Others have a *great inclination* to knowledg, running,

ning, when once ſet in the way, either to any, or ſome one ſcience in particular; and having the grounds and principles given, they are able to *raiſe Concluſions*, gather *Corollaries*; and having the *foundation* laid, *build* up the reſt themſelves. Others (though few) are as *automata*, *αυτοδιδακτοι*, their *own Maſters*; and have a *genius*, or ſomewhat extraordinary, to aſſiſt them. Which who ſo have, and withall a probity of affection, and willingnes to take pains, they ſeem ſet out by God himſelf richly fraught for his glory, and the good of Mankind. It is alſo to be obſerved, that, where there is a *great indiſpoſition to one ſtudy*, (as many times there is, ſome being by nature more *inventive*, others more *retentive*: ſome very *active*, others *ſlow*, &c) it is ſeldome worth the labour to ſtrive to introduce the *contrary to ſuch inclination*. *Amended* and *bettered* ſuch perſons may be, but *totally cured* they rarely are; and in their own way they may proſper excellently, with leſs pains. I ſpeak not here of inclination to virtue or vice; for there is no man ſo diſpoſed, but he may be virtuous if he pleaſe, as ſhall be shewed hereafter. This of Capacities.

4. BUT the beſt *Capacity*, without *Inſtruction* by precepts and examples, to which are ſubſervient *exhortations*, *admonitions*, *threatnings*, *corrections*, &c. is ready to ſpend it ſelf upon *low*, *mean*, and many times *vicious*, employments: as the *beſt ground*, except tilled and ſowed with profitable ſeed, produceth only *ranker weeds*. *Satis norunt prudentes* (ſaith *Paſch. in vita Pybrach*) *virtutis & vitiorum ſemina cum naſcendi origine copulata, vi educationis, in alteram partem*

neceſſario emicare: adeo ut bonum eſſe non à natura datum, ſed arte ſit quæſitum; ac proinde bene inſtitui ſit efficacius quam felicitèr naſci. His meaning is; That *parts* are *indifferent* of themſelves to produce good or evil; and *great parts* (as *Themiſtocles* was told by his Maſter, *fili, tu nihil mediocre eris, ſed vel magnum patriæ lumen, vel magna peſtis*) are fitted for *great*, whether *good* or *bad*, undertakings; *great errors* and *wickedneſſes* proceeding only from *great Wits*. *Education* and Diſcipline form our *manners*; and that only every one *knows* which he is *taught*. The faculties of the ſoul can work of themſelves; but as not except upon an external object; ſo neither to the *utmoſt of their power*, without *imitation*; nor in the *beſt*, i. e. the right and true *manner*, but by inſtruction. We are *born* with hands, feet, and tongue; and have *by nature power* to write, dance, and ſpeak; yet none of theſe can we do, except aſſiſted, ſuſtained, and formed by either thoſe, whom we *ſee ſo to employ* the ſame members; or by thoſe, by whom we are, as ſoon as ſtrength permits, *taught* and *moulded* into *ſuch habits*. So all men are *born* with *reaſon*, but have not the *uſe* of it at firſt. And when we begin to ſerve our ſelves of it, it is ſo weakly, that we are eaſily overcome by *ſenſe*, which till then hath guided us. And, if at this *dangerous conjuncture* we be not aſſiſted, 'tis much to be feared our *reaſon* will be but of ſmall uſe to us: eſpecially ſince we find great ſtore of *tracks* and encouragements in the broad *way of pleaſure*; and therefore ſhall be unwilling to leave it for the narrow, rough, and *unbeaten rouutes* of *Induſtry* and *labour*. It is true, that perſons of *very great parts* can, out of their *own obſervation*, (for ſo all Scien-

Sciences at firſt began) or when they arrive at years of diſcretion by the *help of books*, (that is, other mens experience) advance *without a Teacher* to a conſiderable perfection. As *Lucullus* is ſaid to have come into *Aſia* an *excellent General*, who departed from Rome an *unexperienced Soldier*. The ſame is alſo ſtoried of the *Lord Deputy Mountjoy*. Though, to confeſs the truth, theſe inſtances are not very rare: for (which ſeems ſtrangly abſurd) there is no Art, to obtain which leſs diligence is uſed, then this of *Soldierſhip*, though of the greateſt conſequence. But we had lately a perſon, who *without* any *experience* in *Navigation*, by reading and ſtudy, at the very *firſt eſſay of his Art*, happily and diſcreetly *commanded* a *Ship* to the *Eaſt-Indies*. Some commend only *practice*; Others think *reading* ſufficient; both to blame: joyned together they do beſt. *Reading* advanceth more, and ſooner then *practiſe* alone. A *Reader* is more univerſal, better for *many things*; more accurate and obſervant in his practiſe: A *Practiſers knowledge* is in a *ſhorter compaſs*, in ordinary caſes, and is longer before it come to perfection. *Reading* is *other mens experience*, which by meditation and practiſe becomes *our own*; but it makes us ſomewhat *too exact*, and to expect all things ſhould fall out according to *our Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with thoſe particularities, and circumſtances, which are either parts of, or inſeparable from, it. Though *reading* however be good, yet 'tis beſt with thoſe who have already had an *Inſtructor*; who can apply his precepts and advices to all accidents, ſupply defects, anſwer all doubts, retrench exceſſes, inculcate what is neglected,

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call to mind what is forgotten, and ſet his charge in the ſtraighteſt and neareſt way.

5. YET both *Capacity* and *Inſtruction* are effectles without *practiſe* and *exerciſe*; which conſiſts (according to the nature of the things to be learned) in *Meditation*, thinking, or contriving; *obſerving* others practiſes; and actual *trying* and working. *Precepts* ſerve very well for a guide; but advance not the guided, except himſelf follow them; they facilitate the beginning and progreſs, but the perſon himſelf muſt ſet to his own endeavour, if ever he intends to attain perfection. Never have I ſeen parts, how great ſoever, without induſtry and ſtudy to produce any good; much evil indeed I have known proceed from thence. Such perſons may prove ſometimes *plauſible diſcourſers*, and of an *agreable converſation* in ordinary companies for a time, till their *Stock* be ſpent. but it is induſtry and exerciſe, that renders a man *knowing* and *ſolid*; that makes him not to fear to be asked a queſtion in what he profeſſeth. And if *induſtry* be neceſſary *to great*, much more to *mean*, parts; which it bettereth and advanceth to perfection and honour. And ſince to have great natural parts is not in *our power*, but we muſt be contented with thoſe which God hath *given* us; we muſt ſet our reſt upon our *labour* and *induſtry*, for correcting our bad, bettering our indifferent, and perfecting our good, *inclinations*. And of this (the uſe and profit we make of our talents) muſt we give a ſevere account. Nothing *changeth* Nature, but another Nature, *Cuſtome*; not force, not reward, not paſſion. Our *thoughts* are according to our *inclinations*, our *diſcourſe* and *ſpeeches* according

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to what we *have learned*, but our *Actions* according to what we have bin *accuſtomed*. How often do we ſee men promiſe, vow, engage, yea and reſolve to change *v.g.* an ill habit, and yet continue to do as they did before? How many ſee we daily who began well, and, as long as they took pains, profited exceedingly; but when truſting to the goodneſs of their parts, and that ſmall ſtock of knowledge laid in before, not improving it further, but giving themſelves liberty of mirth and pleaſure, have not only *not profited*, but *bankerupted* alſo, and loſt their *principal*? Beſides, induſtry and exercise of themſelves *render* us thinking, vigilant, attentive, provident for all caſes, and accidents; *lay up* a treaſury againſt all events; *prevent* ſurprizes; and *make* us familiar, and ready to all that may happen. But by idleneſs, and pleaſures, the *ſpirit* is *relaxed*, the *underſtanding unbended*, the *fancy over-thrown with ruſt* and rubbish, and the *memory periſhed*.

6. THESE two laſt (*Inſtruction*, and *Practiſe*) are comprehended in *Education*. There is but *one way and manner of learning*, be the ſubject what ever it will. In *manual Arts* the Maſter firſt *ſheweth* his Apprentice what he is to do; next *works* it himſelf in his preſence, and *gives* him rules, and then *ſets him to work*. The ſame is the way of breeding a *Gentleman*, or a *Scholar*. The Educator preſcribeth his *end*; gives him *rules* and *precepts*; preſents him *examples* and *patterns*; and then *ſets him to act* according to what was before taught him. And if the Educated apply himſelf ſeriouſly to meditate, contrive, obſerve his copy, and be content to be admoniſhed and corrected when faulty, he will, no doubt, arrive to the intended perfecti-

perfection; which is to *perform his duty with eaſe, readineſs, and delight*; i. e. to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that it, as she, works without deliberation, and is indiſpoſed to the contrary. as a good *Muſicians* hand conſulteth not what ſtring to touch, but runs to it as readily, as *Nature* doth to the proper muſcle, when she would move a finger. Only in this they differ, that *Nature* God hath given us, *Art* is of our own acquiſition; *Nature* is *perfect* at the firſt moment, *Art* is not *obtained* without ſtudy and induſtry. And the *earlier* we begin, the *better* it is. For should we ſuffer young-men, as they ſay of *Hercules*, to chuſe virtue or vice, labour or pleaſure, when they come to *years of Diſcretion*; and in the interim let them ſpend their *youth in the vanities, and follies*, that age ſuggeſts to them; is not this that wherein the Devil tempted our firſt Parents, preſenting them the excellency of the knowledge of *good and evil*? whereas it had bin much better to have know *good* only, and left *evil* to have been underſtood by the examples of ſuch, as would not conſider. But into what *hazzards* are theſe uninſtructed perſons caſt, should it pleaſe God to *cut them off* in their youth? Is it not, as if they ſaid; let them habituate themſelves in *vanity*, *idlenes* and *folly*, that they may afterwards judg better of *virtue*, *i. e.* of that whereof they have no experience? How can they *chuſe* good, ſince they *know not* what it is? and every one muſt follow and embrace what he knows. Shall we let them firſt *vent their malice*? but by practiſe *it increaſeth*: let them *defer their choice* till they may make it with *Diſcretion*? but without *teaching* they will *never come to Diſcretion*. For every *habit*, eſpecially when according

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ing to a *natural inclination* (as theſe are by reaſon of the remainder of that evil, left in us for our exercile) *hurries* them *violently*, and at length *irreſiſtibly* alſo. At beſt; ſuppoſe a child ſhould eſcape accidentally, *i. e.* by the care of parents, or his own naturally good diſpoſition, this rock; yet thoſe, who *ſtart late*, are ſo *far behind*, that when they ſhould be *ready for employment*, they are *learning the principles* of it, and are ſurpriz'd and at a gaze where to begin. The great inclination of Youth is to *pleaſures*; and that, either to *idlenes* and *ſleep*; whence proceed inconſideration, careleſnes, hatred of labour and thinking; or elſe to *eating, drinking*, or the *other luſts of the fleſh*. And all theſe, indulged and accuſtomed, grow *ſtronger*, and at laſt *inextirpable*. For they end in habitual ſin, darknes of underſtanding, and extinguishing the light both of Gods ſpirit, and reaſon: *Virtutem* (ſaith *Paſc. vit. Pibr.*) *niſi in primæva germina, dum tenera ſunt & mollia, inſtilletur, fruſtra in adultis requiras.* The reaſon why we ſee ſo many *old men fools*, is becauſe we ſee ſo many *young men unlearned*. Thoſe, who are employed in *Miſſions* for *converting Nations* to Chriſtianity, find little fruit in treating with *ancient men*. It is alſo neceſſary to get an habitude of virtue and knowledge in Youth, that in that Age, when our underſtanding fails us, wee may do nothing unbeſeeming us. But the force of *Education* is ſeen in nothing more, then that whole *Nations*, from age to age, continue in the very ſame cuſtomes and manners: and to change theſe, eſpecially to the better, is a difficulty even beyond imagination. Thoſe, who are brought up *in Wars*, are active, reſtles, violent,

violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, ſubtil, intereſſed, covetous; *amongſt poor men*, mean-ſpirited; *amongſt idle perſons*, good for nothing. Again, were there a *City* conſiſting of *Subjects without Education*, what a *confuſion* would it be? without obedience, without breaking their own humors and paſſions, every one following his own luſts, without regarding any other, without diſcretion, civility, even without humanity it ſelf. Tis good *Education of Youth*, that makes *virtuous men* and *obedient Subjects*; that fills the *Court* with *wiſe Counſellers*, and the *Common-wealth* with *good Patriots*. Even *Trees*, if *not cultivated* when young, change their nature into *wildnes*; and *Beaſts* grow fierce and reſty if not tamed and broken in youth. Nature is bettered, and made uſeful by Education; and what our induſtry produceth in us contrary to Nature, is ſtronger, and converts Nature into it ſelf. To *neglect inſtructions* is to *want other mens experience*, and to begin again at the very foundation of every Art, or Science; which being by little and little advanced, and not yet perfected; he much hinders himſelf, that takes not advantage of the height they are already arrived to. And *not to exerciſe* parts is *to loſe them*; and *not to uſe them to the beſt*, is to *debaſe* and vilify them. For they, whoſe ſpirit ſuffers them not to be *idle*, and yet are not inſtructed to the *beſt advantage*, fall upon *trifles*, turning, watch-making, hunting, or worſe. One I have read of brought to *Alexander*, who by many years practiſe, had attained the dexterity of throwing a ſmall ſeed through a needles eye. The King for

for a juſt reward gave him a ſack full of thoſe Seeds. But *Math. Huniades the Warlike King of Hungary*, was more ſevere with him, that brought him a wooden Coat of male, wherein was not one ring wanting, a work of fifteen years; for he commanded him to priſon for fifteen yeares more, to expiate for ſo much time and parts ſpent in ſo fruitleſs an employment. We have read of Princes that have ſpent their times and delights in frivolous and low matters: catching moles, haltering frogs, hunting mice with humble-bees, making lanterns, tinder-boxes, and other ſuch like manufactures, fitter work for thoſe that meaſure their time by ſo much the day.

CHAP. II.

Of the Duty of Parents in educating their Children.

1. I Desire *Parents* would seriously consider, that *Education of their Children is not left to their pleasure*, but a *duty* imposed on them. *God*, the great Father of us all, *deposited* the Children in the Fathers *charge*; and provided by his Laws, and threatnings, they should be reverenced and obeyed by them. They are part *of* your selves, and what you do for them is indeed *for* your selves. You expect *honour* by them at *all times*, and may *sometime* also stand in need of their *help*. 'Tis what you either have *enjoyed* from *your Parents*, or *lament your loss* by their neglect. You have brought forth Children into this *World of misery* and *trouble*, and will you so leave them? Will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death *be taken away* from the future evil, if you refuse to *fortify them against it*. You *provide* them *estates*; to what purpose, if you also *procure* them *not parts* to use them? By that you appear to be their provident *Parents*, but by this you are parallel'd to their *good Angels*, in taking care and watching over them.

BUT I will speak no more of this: for though there be some inhuman and *irrational Parents*, that desire their Children should be like themselves; and think their own honour and respect eclipsed if their Sons be wiser or worthier then they;

they; and are contented their Children be wicked, leaſt their own actions be reproved: ſome alſo, who for covetouſnes, neglect, or ignorance, will not beſtow good Education upon them; yet there are ſo few of this ſort, and their error ſo manifeſt, that it needs no further diſcovery.

ANOTHER and not inferior *error of Parents* there is; that out of I know not what *tendernes*, they are unwilling their Children should undergo ſuch *hardſhips* and *ſeverities* as a good Education doth require. Which is, as if the *mother* should not ſuffer her new-born *Infant* to be moleſted with the pain of *ſwathing*, and *binding*, till it grows better able to endure the torment. Many Parents are afraid, their Childrens *ſpirits*, *i. e.* their *obſtinacy* and *pride*, should be broken with due correction, and harsher chiding.

BUT the greateſt, and moſt general *error* of *Parents* is; that they deſire their Children to be more *plauſible*, then *knowing*; and to have a good *mine*, rather then a good *underſtanding*; or at leaſt, to have both together: to employ the ſame time to acquire ſerious *ſtudies*, and *à-la-modeneſs*: to ſtudy *gravity* and *levity*; *gallantry* and *Philoſophy* together. But (beſides what I ſaid before, if theſe come in competition, pleaſure will certainly carry the cauſe; both more time beſtowed and greater proficiency shall be made in that, then the other) it ſeems to me little leſs then impoſſible, that *two things ſo unlike*, if not contrary, should be *together attended* (one hour of pleaſure obliterating more, then three of ſtudy will imprint;) that two ſo diffe-

rently commanding *Masters* should be *obeyed*. If the Soul can apply it self to such *dissonant studies*, why may not the eye also, at once, aime at two *opposite marks*? The *Gallants* chiefest study is to *spend* his time; the *other's* to *save* it: the *one* is for living in *pleasure* and *mirth*; the *other*, in *labour* and *seriousnes*. The *one* for *adorning* and *trimming* himself, to visit, game, play, &c, the *other* for *watchfulnes*, *industry*, *devotion*. In sum, the one placeth his design to be conformable and acceptable to those, who *understand least*; to some such silly Women and Ladies, from whom if you take vanity, nothing remains; the *other* strives to approve himself to *God*, his *holy Angels*, the example of all *worthy and wise men* of *the past* and *present age*. Why are *rich clothes* but to be *shown*; *shown* to them, who best *understand* them? They best understand them, who *mind nothing else*, who can judg of every punctilio of the mode, and can read a lecture upon a knot, or a ruban. Besides *gallantry* is ridiculous, except accompanied with *formality* of *conversation*, *punctuality* in *dancing*, *visiting*, *courting*; which inevitably engage them in loss of time, folly, and averting the understanding from serious and useful thoughts. And this is as consentaneous to reason, as experience; for the Soul is *fortified* by *introversion* upon it self, continual meditation, and reflecting upon its operations, faculties, and the objects therein reserved: whereas all *sensual pleasures call forth* the forces of the Soul to the outward parts and members of the body: whence proceeds that *continual combat*, so much spoken of both by Philosophers and Divines, between sense and reason, the body and the soul, wisdome and pleasure.

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METHINKS therefore *Children* should be educated to all *severity* of labour, and virtue; and to this *outward politure*, by the bye only; to make *those* their *study and employment*, and to regard *these* so much as *not to be offensive* to those they converse withal. *Pleasure* and *recreation* indeed is so far necessary, as to keep up the strength and alacrity of the bodily forces, without which the Soul cannot work. But I speak not of these at this time, but of that, which is esteemed *a part of busines*, and employment. *Cyrus* and *Darius*, great Captains and wise men, ruin'd their families and Monarchy, because they educated their Children after the *Median fashion*, *i. e.* amongst their Wives and Women; who never suffering them to want any thing, nor to be contradicted, their *delicacy* made them *slothful* and *languid*; the *slavery* and *flattery* of those about them rendred them *haughty* and *imperious*: so that they could neither *labour* with *cheerfulnes*, nor *command* without *arrogancy*: that made them *contemptible*, as *effeminate*; this *odious*, as *insolent*. I wish the Persians were the onely faulty in this matter. Whoever would educate a child to *folly* and *ruine*, must *give* him his own will; *not suffer* his humor to be contradicted; be careful that he *never* come in *danger* or hardship; that he be *above* labour and industry; and every days experience shews us, that *Fortuna*, *quem fovet*, *fatuum facit*.

BUT it is very considerable, contrary to the *Persians*, that many *great Princes* have brought up their children to *industry* and *hardship*. *Eginhartus* saith of *Charles* the *Great*, *Liberos suos ita censuit instituendos*, *ut tam filii*, *quam nepotes*, *pri-*

mo liberalibus ſtudiis (quibus & ipſe operam dabat) erudirentur. Tum filios, quamprimum ætas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias lanificio aſſueſcere, coloque ac fuſo, ne per otium torperent, operam impendere, atque ad omnem honeſtatem erudiri fecit. Auguſtus wore the clothes ſpun and made by his Wife, Daughter, and Grand-children, as *Suet.* informs us. *Monſieur de Rhodez* thus deſcribes rhe Education of *Henry the Great of France. His Grand-father would not permit him to be brought up with that delicatnes, ordinarily uſed to perſons of his quality; well knowing, that ſeldome lodgeth other then a mean and feeble ſpirit in an effeminate and tender body. Neither would he allow him rich habilements, and Childrens uſual trifles: nor to be flattered or treated like a Prince. Becauſe all theſe things are cauſers onely of vanity, and rather raiſe pride in the hearts of Infants, then any ſentiments of true generoſity. But he commanded, he ſhould be habited, and educated like the other Children of that country; that he ſhould be accuſtomed to run, to leap, to climb the rocks and mountains; that by ſuch means he might be inured to labour, &c. His ordinary food alſo was courſe Bread, Beef, Cheeſe, and Garlick; and he often went bare-foot, and bare-headed.* The ſame care was taken by whole Nations, eſpecially ſuch as were of a *military* conſtitution. The *Lacedemonian* and other antient Nations Cuſtoms are to every one known. *Olaus Magnus* deſcribes the manner of the Education of the nobility of the *Warlike* Nation of the *Goths*, l. 8 c. 4. *They were accuſtomed to endure beating and wounds, to change of heat into ſudden cold, to ſuffering of fire and froſt, to lying upon boards, courſe and uneaſy clothing, ſtrong, but ordi-*

ordinary food, violent and wearisome exercises according to every age; such as riding, darting, shooting, wearing heavy arms, especially helmets, sheilds, spears, boots and spurs, swimming on horseback, and in armor. I shall not instance in any more for fear of seeming too much to upbraid the present delicacy.

2. THE *Duty of the Parents* therefore is, first to *begin betimes*; for very frequently the blandishment, of Nurses, and the foolish, vain, or evil conversation of those about them, leave such impressions even upon their *Infancy*, as are difficultly defaced, even when the child arrives to discretion, and *maturity*. Besides, the *Nurses* form the speech, the garbe, and much of the sentiments of the child. *The ancient* Romans (*saith* Quintilian) *when a child was born, put him not out to an hired Nurse, but brought him up in his Mothers chamber, under the eye of some grave and virtuous Matron, chosen out of the Neighbourhood, who was to have him continually in her presence*; "Coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhonestum tactu videretur: Ac non studia modo, sed remissiones etiam, lususque puerorum sancta quadam gravitate ac verecundia temperabat, &c. And so considerable was the Education of Children thought to be, that, as he saith, *Cornelia* the mother of the *Gracchi*; *Aurelia*, the mother of *Augustus Cæsar*; were Governesses to great mens Children.

3. SECONDLY, though a discreet and careful Nurse be provided, yet let not the Father remit his diligence to wean him betimes; nor permit *tenderness* to overcome his *judgment*, or his present false, the durable and perfect, love; but

but hinder, as much as is possible, the *sowing* of evil seeds, and prevent the very first beginnings, and *sprowtings* of bad actions. There is indeed no man that seeth not the vast difference in Childrens *inclinations* to virtue or vice; how easily some are *advised*, how difficultly others *restrained*, even by correction. There remaining in every one somewhat of that *pravity* derived to us from our first Parents, inclining us as much, if not more, to evil, then to good; yet some more violently then others. Which *inclinations*, though they render us not *guilty* (the sin being washed away by Baptisme) yet our *consenting* to them is *sin*, as our resisting them is virtue, and our fighting against and *overcoming* them, is the great *employment* of our life. And truely were it not for *evil examples* and *counsels*, or at least for *want of good ones*, the victory would not be so difficult, as we commonly suppose, and find it; nor the difference of inclinations so manifest. For thus much must be acknowledged *to the glory of our Maker*; first, that as every constitution hath a disposition to evil, so that very disposition is contrary to another evil, to which the indifferent would be more obnoxious; and Secondly, inclineth also to the neighbouring good; *every defect*, by the wise ordering of providence, *being ballanced with another advantage*; as proneness to *anger* prompts also to *activenes*, and hardines to attemt difficulties; the *slow*, and phlegmatick, are also *perseverant* and constant in their resolutions; that which *disposeth to lust*, suggests also *persuasivenes*, plausibility, and cheerfulnes: *desire* produceth *Industry*; *fear* breeds *quiet* and cautiousnes. And by the way, let this be re-

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membred, that it is much eaſier to bend a natural miſ-inclination to its neighbour virtue, then to its oppoſite: as an angry perſon is eaſilier perſwaded to *activenes*, then *meeknes*; the *tenacious*, to *frugality*, rather then *bounty*; *obſtinacy* to *conſtancy*, *fawningnes* to *complaiſance*, and *ignorance* to *obedience*. So that any one becomes evil rather then good, is not ſo much the *fault* of his *conſtitution*, as the *perverſnes* of *his will* following the *ſuggeſtions of ſenſe* rather then the *Dictates of reaſon*. 'Tis pleaſure in Children, that recommends the evil, and warps them from the good: 'tis *inconſideration* and *folly* more then the *difficulty* or *unnaturalnes* of virtue. And if there be any ſuch man, as without delight or intereſt, purſues bad rather then good, he wanteth either the reaſon, or deſires common to all mankind. Nor did wiſe Law-makers inſtitute *reward and puniſhment* to conſtrain men *to doe againſt nature*; but to *equiponderate* the prejudices of pleaſure and intereſt, *i.e.* to countenance reaſon againſt ſenſuality. I cannot forbare ſetting down a notable ſaying of *Quintilian* cap. ult. *Natura nos ad optimam mentem genuit, adeoque diſcere meliora volentibus promtum eſt; ut vere intuenti mirum ſit illud magis, malos eſſe tam multos.* And Seneca, *Nihil eſt tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat aſſidua meditatio: nullique ſunt tam feri & ſui juris affectus, ut non diſciplina domentur. Quodcunque ſibi imperavit animus, obtinuit. Sanabilibus ægrotamus malis, ipſaque nos in rectum genitos natura, ſi emendari voluerimus, juvat.* Thus they out of the ſtrength of their reaſon and experience: perhaps alſo they had learned ſo much from *Socrates*, who by his own example,

ple shewed, that even the worſt diſpoſition was conquerable by reaſon. And this to the ſhame of ſo many pretended Chriſtians. But how would they have *glorified God*, had they known the advantage given us by *grace* and his *Holy Spirit*, alwaies ready to aſſiſt our good endeavours? Though *Seneca* ſeems to have diſcerned ſome glimpſe of that alſo. Ep. 41. *Sacer intra nos ſpiritus ſedet, malorum bonorumque noſtrorum obſervator & cuſtos. Bonus vir ſine Deo nemo eſt. An poteſt aliquis ſupra fortunam, niſi ab ipſo, ſurgere? ille dat conſilia erecta & magnifica.* O *pie Domine*, O *Salvator bone*, ſaith Salvian l. 7. *quantum per te efficiunt ſtudia Diſciplinæ, per quæ mutari poſſunt vitia Naturæ*! And ſpeaking there of the Africans, he ſaith, *Adeo excluſa naturæ originalis ſinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The ſum is, Though all *Diſpoſitions* be not *equally good*, yet the *worſt* may, by the induſtry of the Educators, and Gods grace, never wanting till refuſed, be ſo *reformed* and bettered, as to be able to do God, his Prince, and family, honour and ſervice. And the greateſt forwardnes and worſt inclinations, we find in Children, are *conquerable*; and when *actually overcome*, thoſe very perſons may *better ſucceed*, then the more *facile and complying*. Only, as I ſaid, let them be taken betimes: and the rather, becauſe it cannot be known but by experience, how any childs diſpoſition may prove and ſhew it ſelf. But if inſtead of *rectifying* his evil inclination, any one *indulge* it; and inſtead of *bridling*, *encourage*, it; he makes it his *Maſter*. Whence come thoſe irregular and extravagant deſires, and actions, which we ſee in many perſons, of ſtealing, drinking, inconſtancy, and the like.

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4. MY third advice is, that *Parents* would have their Children (as much as they can) under their *own eye* and inſpection. By this they ſhall be preſerved from *evil companions*, imitation of bad Superiors, their counſel, diſcours, and ſuch like; but more then all, from indiſcreet, impertinent, unmanaged *Servants*. For *Youth* not having the judgment to meaſure it ſelf from 'its own actions, knows it only by *reflection*, from others *relations*; and thinks it ſelf ſuch really as a fawning ſervant repreſents him. and ſervants, who are uſually brought up in that *low condition*, and have their *thoughts* and *ſpeeches* ſuitable, cannot be fit companions to a *Gentleman*. But above all, the *example of the Father* is of greater force to educate a Son. *O te beatum Adoleſcentem* (Plin. lib. 8. ep. 13.) *qui eum potiſſimum imitandum habes, cui natura te ſimillimum eſſe voluit*! The Father's actions *authoriſe* the ſame in the Child: nor can the Father chaſtiſe him for what himſelf is guilty. Great care muſt the Father take therefore, leaſt he give any bad example either of *intemperate anger* with ſervants, or of uſing any evil, obſcene, or *undecent words*; and to *be* ſuch as he deſireth his Son ſhould *repreſent* him. It concerns him alſo to *overlook* even his Governor and Educator, when he is of age to ſtand in need of one, both to keep him to his diligence, and create authority to his inſtruction. *Cato*, though he kept a Maſter expreſly for his Son in his own houſe, yet did himſelf alſo frequently teach him. So did *Auguſtus* his Grand-children *Caius* and *Lucius*. The great *Theodoſius* uſed frequently to ſit by *Arſenius*, whilſt he taught his Sons *Arcadius* and *Honorius*; to whom alſo he command-

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ed ſuch reſpect to be given by them, that ſurprizing them once ſitting, and *Arſenius* ſtanding, he took from them their *robes*; and not till after a long time and much intreaty reſtored them: And if the Father and Family be of *good example*, it ſeems to me beſt to educate him *at home*, and leave him in his *firſt bed*, till he have taken ſome root before he be *tranſplanted*. If the child be of a *ſoft*, or of an *haughty* diſpoſition, or the *family of evil examples*, 'tis better to ſend him *abroad* betimes. But generally, the beſt place of Education ſeems to be amongſt *companions* (as near as may be, his equals) at ſome diſtance *from home*; but whither he may repair every night, or very frequently. If this cannot be, then with companions in his *Fathers houſe*; for to teach one alone, beſides other inconveniences, is extremely tedious both to Maſter and Scholar. For want of theſe opportunities the next is at a *public School*; but then great care is to be had that the *Family*, where he ſojourneth, be of good example. And much better would it be for him there to have a *Pedagogue* (which in thoſe Countrys, that abound with Clergy, is ſeldome omitted) *i. e.* one ſomewhat verſed in learning; who may continually attend the Child, ſee to his repetitions, and the performing his tasks and exerciſes, model his manners, and preſerve him from danger, and the like.

5. PARENTS alſo, *fourthly*, ought to guide them, as much as is poſſible, with *kindnes* and *affection*; *endeavoring to* convince and *perſwade* them of the excellency of labour, ſeriouſneſs, learning, virtue, ſufferings, and the like; and *denying*

nying what they think not fit to grant them with ſweetnes and love; and even *chaſtiſing* them with ſorrow, and for vices only; in things indifferent giving them liberty. In *bodily ſickneſſes* the patient is the firſt who deſireth the cure; but the *diſtempers of the mind* are to be diſcovered and perſwaded to the *Patient* by reaſon and good admonition. Neither muſt the Father *deſtine* his Child to ſuch an employment as himſelf thinks fitteſt to ſerve his other occaſions. Though moſt mens parts are capable of many employments, yet are many leſs diſpoſed to one then another; and ſo much, as it is not worth the time and labour many times (as is ſaid before) to endeavour the change of ſuch inclinations. Conſider therefore both his *diſpoſition*, and the nature of the *calling*, *i. e.* what faculties it chiefly employs: and whether thoſe faculties be moſt eminent in the ſubject; and ſo fit them together; and you ſhall not need to fear their correſponding to your care. However, if after all your endeavours they prove not to your deſire; (as many times it happens) *murmur not* againſt God, who *permits them to miſcary*; *either that* men may take notice, that all well-doing is from his grace, not our wiſedome; *or that* your faith and patience may be tried, and your ſelf purged from all human and ſecular affections and intereſts; *or that* ſome faults in your ſelf may be punished in them.

CHAP. III.

Of the Educator.

1. THE Fathers greateſt diligence is ſeen in chuſing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one be to be choſen, or any one deſires to render himſelf ſuch, being *inſtead of a Father* to his charge, ought to be; Firſt, *religious*, virtuous, and grave, both *himſelf* and *family*; that he may give good example, and not need to fear that his *Scholar* reſemble him. He muſt therefore be ſure to live with *greater ſeverity* then he exacts of his charge. Then alſo may he hope by his *prayers* to obtain a bleſſing upon his endeavours; and (performing his duty as in the ſight of God) to give up his accounts cheerfully, and receive his reward from him.

2. PRUDENT, and diſcreet, as to proportion and accommodate himſelf and knowledge to the ſpirit and capacity of Children, ſo eſpecially to obſerve his Childs *diſpoſition*, and to know what it will produce. For many times the medicine is to be applied to the *diſeaſe*, not to the *ſymptome*. Not too *ſevere*, nor too *indulgent*: not too *auſtere*, leaſt he *affright*; nor too *familiar*, leaſt he become *contemptible* to his charge: For *young men* underſtand not much the reaſon of his demeanor. He muſt *praiſe* without *flattery*, *chide* without *contumely*, and

and *correct* without *paſſion*; be *cheerful* without *levity*, *affable* without *fawning*, *grave* without *moroſity*, and *merry* without *folly*.

3. PATIENT, *humble*, and *meek*, to paſs by, diſſemble, and bear with, many impertinencies, dulneſſes, forgetfulneſſes: to *endure* many affronts, contempts, paſſions, and ſometimes very evil words. *Not to deſpond*, though ſucceſs anſwer not his Induſtry; for Almighty God gives grace when he pleaſeth, nor doth all *ſeed* immediately *ſprout*: however he ſhall be rewarded, not according to the others proficiency, but his own induſtry and ſincerity.

4. MASTER *of his tongue*, for that is his great and univerſal *inſtrument*. Beſides, the ſpeech of the Maſter *authoriſeth* the Childs imitation. He muſt therefore religiouſly avoid, not onely all wicked, profane, and obſcene; but alſo all undecent, all paſſionate, all hyperbolical, ſuperfluous, cuſtomary, vain, ſpeeches; knowing that the greateſt reverence is due to Children.

5. DILIGENT, making it his buſines to aſſiſt and better his charge, to obſerve all his motions and ſpeeches; for though all cannot be amended at once, yet no default is to paſs unregarded; leaſt that *connivance* authorize the *committing* it, and the frequent committing produce an *habit*. Yet let him not ſo truſt to his own induſtry, as not by continual prayer, to recommend his employment to the giver of ſucceſs.

6. NOT *covetous.* Eſpecially let him not fancy to himſelf the making advantage by inſinuating into the *intereſt* of his charge, for that breeds *jealouſies* at leaſt: nor into his *affections*, for their gratitude is writ in ſand, and their paſſions change with new objects. Beſides, after a while he will be look'd upon as impertinent, and exerciſeing ridiculouſly an obſolete power. If, beſides theſe qualifications, he have *experience of forreign parts*; if he underſtand *learning* and *ſciences*; if *well-born*, of a *good preſence*, and *addreſs*, and *wear his clothes handſomely*, it will admit him into the reſpect of his charge, and facilitate the performance of his Duty.

7. IN all times, great care was taken for providing good *Educators*; for they ſaid, it was better to *prevent* vices, then *puniſh them.* And in moſt States the *Magiſtrates* appointed them; nor was it lawful amongſt many Nations for Parents to employ any others, or educate their Children, but in public. The *Canons* of moſt *Churches*, ſince Chriſtianity, have charged that election upon the *Biſhops*: and that with ſo much reaſon and prudence, that the contrary practice hath once, and is even now ready, to endanger the ruin of this Government. The *Ancient Perſians* (deſpairing to find all requiſite accompliſhments in one) had uſually four diſtinct perſons to educate their Princes: one (who hath alſo the inſpection over both Maſters and Scholar) to inſtruct him in Religion and the worſhip of their Gods; a 2d. to teach him moral virtues; a third to perfect him in the laws of his countrey; a fourth for arms and

and war. And, tho this be above the capacity and reach of moſt ſubjects; yet by it every one may ſee what is perfecteſt, toward which he may advance as his eſtate will bear. And let them be ſure of this, that if they will have the beſt *Educators*, they muſt liberally *encourage* them; for worthy perſons will not labour without conſiderable rewards, both of means and reſpect. Beſides, the gratitude of Princes and great Perſons to their Educators, invites others to fit themſelves, and to undergo that laborious and hazardous employment. *Alexander* the Great built up *Stagyra* for *Ariſtotles* ſake, and ſpared *Lampſacus* for *Anaximenes's*. *Auguſtus* beſtowed great honours upon the perſon and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Areus* his Maſter in Philoſophy. *Trajan* dignified his Maſter *Plutarch* with the conſulship. Memorable is the piety of *M. Aurelius*, who made *Proculus* Proconſul; and took *Junius Ruſticus* with him in all his expeditions, adviſed with him of all his both publick and private buſineſſes, ſaluted him before the *Præfecti Prætorio*, deſigned him to be ſecond time *Conſul*, and after his death obtained from the *Senate* publicly to erect a ſtatue to his memory. *Tantum autem honoris Magiſtris ſuis detulit, ut imagines eorum aureas in larario haberet, ac ſepulchra eorum aditu, loſſiis, floribus ſemper honoraret*, ſaith *Capitolinus*. See the gratitude of *Gratianus* to his Educator *Auſonius* in his Epiſtle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did alſo *Theodorick Caſſiodorus*, making him his Counſeller and Confident. So did *Otho* III. *Gerbertus*; for whoſe ſake, *& ut habeat Magiſter quod*

Principi noſtro Petro à parte ſui Diſcipuli offerat, *Otho* gave to the Church, to be diſpoſed of by his Governour, eight *comitatus*, or Counties, *Peſaurum*, *Fanum*, *&c.* *Will. Rufus* made *Lanfranc* Arch-bishop of *Canterbury*. *Laur. Medices* greatly inriched *Joh. Argyropilus*, and *Marſilius Ficinus* his Educators. And truely it ſeems to me, that one of the greateſt *advantages of wealth* is, that thereby may be procured better *Education*, then thoſe can have, who are not able to requite a worthy perſon. And the greateſt treaſure Parents can leave their Children is good Education, for that procures all the reſt, wealth, honours, virtue, wiſdome and happines; but to provide them honours and riches without this, is to put Arms iuto their hands to their own ruine.

CHAP.

CHAP. IV.

Of the Educated.

THE Educator cannot perform his Duty, unleſs he know the aime and ſcope of his employment, *i. e.* unleſs he conſider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we ſuppoſe, that *no man cometh into this World either to be idle, or follow and enjoy only his own pleaſure and humour*; but to be ſerviceable to his *Maker*: who (acting as a rationall agent) maketh nothing for *our*, but *him*, ſelf; and out of his infinite favour to us, is pleaſed to honour us ſo much, as both that ſome way we may do him ſervice, and thereby alſo in the higheſt manner advantage our ſelves, by advancing his Kingdome and intereſt, *i. e.* by *doing good* (for God is the univerſal good) both to our ſelves and others. There is no exception even of the greateſt Prince from that general burden laid upon us by God himſelf: *In ſudore vultus tui veſceris pane tuo, i. e.* Every man is to have ſome *laborious employment*, either of body or mind, which is to be his *calling*, and of which he is to render a ſtrict and ſevere *account*. Solomons Princeſs eats not the bread of Idlenes. S. Paul laboured. Our Lords whole life was divided in *labores* and *dolores*. The greateſt Prince is obliged to the greateſt obſervance; and ſome have accounted themſelves but as the General Miniſters or Stewards of their Subjects. The *High-*

Prieſt

Prieſts among the *Jews* had, and the *Grand Seignior* at this time hath, a trade, at which (as I am informed) he is to labour every day; which is for no other intent but to mind him of this general obligation. And good reaſon this is; for there cannot be imagined ſuch a difference amongſt men, all of the ſame kind, made all of one maſs, having the ſame entrance into, and exit out of, this life; that ſome ſhould be born for *pleaſure* only, others for *labour*; ſome for *themſelves* only, others for the *ſuſtentation* of them in their Idlenes.

2. THE *greater means* and opportunities any one hath of glorifying God, the *greater Duty* and *obligation* lieth upon him. The reaſon is plain; it is God that beſtows all good things; who being no reſpecter of perſons, gives to every man to profit others. And the more he (as the Husband-man) *ſows*, the more he expects to *reap*; more from him that had *five Talents*, then from him that had but *two*.

3. WHATEVER a man enjoys, enabling him to glorify God, and to do good to himſelf, or others, is *a Talent*. As ſtrength, health, parts, &c. Alſo whatever gives him greater *Authority*, as riches, and honors, or reputation; the two foundations of *Nobility*; which rendring them eminent and conſpicuous above other men, ſets them alſo, at leaſt, as lights and examples to be followed by their Inferiors.

4. PERSONS *of quality*, therefore, beſides the obligation of private men, have others alſo particular and peculiar to their condition. Firſt,

First, *as rich men*, they are to make all the advantage they can for bettering themſelves and others by their *riches*. They are Gods *Stewards* after they have taken what is neceſſary or convenient to themſelves, and families, (the better to perform ſuch duties) *not for luxury*, delicious fare, or fatting themſelves, as beaſts are for the day of ſlaughter; *nor for accumulating wealth*, the ruſt whereof will corrode their conſciences, as fire would their flesh: *nor for furniſhing their vain pleaſures*, or extravagant deſires. But *for providing for the poor*, (the immediate and particular care and charge of Almighty God) many of whom he hath left in worſe condition then the Beaſts and Fowls, were they not preferred to theſe *Treaſurers*; but *for public and magnificent works*, which exceed the ability of meaner perſons. Beſides, that Charity and Generoſity are ingenious to invent many waies of aſſiſting others.

SECONDLY, As *Maſters of numerous Families*, they are to provide for their ſeveral relations, Wife, Children, Servants, Neighbors, And not only *temporal*, but alſo, *ſpiritual* ſupplies. Every *Family* being a little *Church*; and every *Maſter* of a Family a *Magiſtrate* within his own walls; to govern, adviſe, direct, reward and punish thoſe under his charge.

THIRDLY, As *Members of a noble ſtock*, they are to adviſe, aſſiſt and benefit alſo their brethren and kindred, to whom they have a more particular relation then to the reſt of Mankind. They are alſo to correſpond unto, and in themſelves (as in a burning-glaſs) concenter the characters of their worthy *Predeceſſors*; and, com-

communicate them, as well as their wealth, down also with advantage to their *Descendants*. And let them remember that it is not less praise-worthy to *deserve* to be a Prince, then to *be* one.

4. As the *most considerable members of a Common-wealth*, they are engaged in more peculiar Duties towards the *Prince*, and his subordinate Magistrates; *to know* and obey the Laws, and assist toward the observation of them by others. Besides this, *to fit* themselves for such employments as they may probably be call'd unto. Whether *to be*

Courtiers, and domestick Servants to the Prince.
Magistrates in Peace, *Commanders* in War.
Counsellers of, or *Officers* under, the Prince.
Employed in forreign Parts, as *Agents*, *Ambassadors*, &c.
Or in the Church, as *Clergy-men*, Secular or Religious, active or contemplative. *Nec sit quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei.* Aug. de C. D.

5. THESE, and such like, are the *Callings* and *employments* of *Gentlemen*; who, as you see, ought not to overvalue or think themselves better, because of their wealth or honour; but to have greater obligations. And as they may justly expect greater rewards, because of greater temptations, so are they to fear greater punishments, because of greater opportunities of doing good, and because every fault is more conspicuous and dangerous in them then in inferiors. But besides they must not forget themselves also to be *private Persons*: But let their public busines be what it will, they will, and

and muſt have ſome time to themſelves alſo to beſtow on their particular Inclinations. Whereof, firſt, that is beſt ſpent, which is employed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is beſt employed which is ſet upon *ingenious ſtudies*; eſpecially ſuch as are beneficial and advantageous to the Public; or ſuch as poorer perſons are not able to ſupport. Such are the *Hiſtory* of his own or other Countreys, ſearch of *Antiquity*, and *Languages*, *Natural Hiſtory*, and experiments; *Medicine*; forreign *Laws*; *Mathematicks*, *Aſtronomical* obſervations; *Mechanicks*, and the like; It being a noble ſtudy to obſerve, how God governs *natural*, as well as *free*, Agents. Thus is *Solomon* praiſed for his knowledg in Plants; *Moſes* for being verſed in all the learning of the Egyptians; *Daniel* was chief of the Magicians; *Abraham* a great Aſtronomer; *David* and *Job* eminent Philoſophers; *Avicen*, *Averroes*, and *Almanſor* were all Princes; *Rodulphus* the Emperor gave his mind to Jewelling; *Gratianus* to making of Arms. But heed muſt be taken leaſt thoſe be made the *principal*, which should only be *acceſſories* and divertiſements.

6. Now to all theſe the *Educators* care cannot extend, nor is it expected it should. But this he ought to do: Firſt, to lay in his charge the foundation of Religion and virtue. 2. To improve his natural parts as much as he shall be able. 3. To ground him ſo far in ſuch general knowledges, as may be ſerviceable or uſeful unto him, till he be able in ſome meaſure to proceed in them by

by his own Induſtry, and by them be alſo fitted for the other. 4. And laſtly to aſſiſt him in ſuch particular Arts or Faculties as he ſeems moſt fit for, inclined unto, or likely to follow. But theſe not all at once, but as his judgments and parts are prepared to receive them: that being not ſuperficially or ſlightly *painted* or *tincted*, but thorowly *furniſh'd* to all good employments, he may have both ability and delight to purſue *by himſelf* the ſame *routte*; and in his private ſtudies *build up* that knowledg and wiſdome, whoſe *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, then is uſually allowed by Parents to that purpoſe. And perhaps it will not be amiſs here to advertiſe, that Governors be not too ſoon caſt of. *Auguſtus Cæſar* kept *Poſidonius* his inſtructor with him till his old age; and when he then deſired of the Emperor to be diſmiſſed into his own Countrey, where he might dye in quiet out of the tracas and noiſe of the World; *Cæſar* deſired before his departure, to receive ſome good rules from him for better governing himſelf; the Philoſopher anſwered, that when he perceived himſelf angry he ſhould, before he undertook any buſineſs, repeat over the Alphabet; *Auguſtus* conſidering his preſcription, replyed, that he perceived he had ſtill need of him, and perhaps as much as when he was firſt under his care; ſo refuſed to diſmiſs him, but gave him an appartment in the Palace, better, and nearer to himſelf, increaſed his revenues, and kept him with him as long as he lived.

CHAP.

CHAP. V.

General Directions to the Educator.

1. THE *Educator* having thus his *end* propoſed, and his *matter* (the Educated) delivered into his hands, let him conſider how to work this matter to that end. And firſt he ſhould endeavour thorowly to underſtand what parts and *capacity*, as alſo what *diſpoſitions* and inclinations, his charge hath; *i. e* how apt to, or averſe from, this end. Next, how to frame and order theſe diſpoſitions; which to *correct*, which *reſtrain*, which *encourage*. For many times an unskilful Gardiner ſpends much vain labour to gather out the roots of *Summer-weeds*, which would perish in the *digging*.

2. MUCH doth it concern the Educator to *carry himſelf diſcreetly*. For young Men obſerve diligently, and cenſure ſeverely (when amongſt their Camerades) and their Governors in the firſt place. His firſt care muſt be to ſteer evenly between *mildneſs* and *ſeverity*. Yet making uſe of more or leſs of each, according to the diſpoſition of his charge, and the preſent occaſion. It requires great judgment to join ſweetnes and efficaciouſnes in his commands: not to advance into *harſhnes* and *moroſity* on the one ſide; nor degenerate into *ſoftnes* and *laſchenes* on the other. *Harshnes* is diſcovered in theſe and the like particulars. In *enjoyning* things in themſelves too difficult, unfeſible, unſupportable, or too hard for that perſon; or *commanding* obſcurely,

or equivocally, as if he were ſeeking an occaſion to chide; or *enjoyning* them too imperiouſly, and not ſhewing the reaſon of his commands; in *not directing* him how to do them; in *unſeaſonable urging*, and exacting them either in regard of the time, or the ability, or diſpoſition of his charge; In *preſſing* all things great and ſmall with the ſame vigour and importancy, or becauſe it is his command; in *rejecting* all reaſons to the contrary, as excuſes; and not *hearing* his charge ſpeak for himſelf; In *ſhewing* himſelf jealous and ſuſpicious, or to have an ill opinion of his charge, or giving occaſion to ſuſpect him moroſe, unſatisfiable; or that all his actions and ſpeeches, tho dubious, are interpreted in the worſt ſenſe; In *exaggerating* all miſtakes and errours into ſins and crimes; In *denying* all or moſt of his deſires tho the things be reaſonable, or unprejudiciable; In *unſeaſonable*, nimious, opprobrious chiding, and ſuch like.

3. REMISSNES on the contrary ſhews it ſelf in theſe things. *If he take* notice only of great and ſcandalous, not ſmaller or ſecreter, faults; *If what is well enjoyned*, either becauſe of the Educated's unwillingnes, or others interceſſions, be not, as it ought, exacted; but either omitted, or changed into an eaſier; *If he judg* faults, becauſe ordinarily committed, or his charge is inclined to them, leſſer then indeed they are; *If he think* them incorrigible, and ſo go not about to rectify them; *If indeed he reſent* them as faults, but chideth or correcteth not ſo much, as is ſufficient to amendment; *If*, when he hath ſhewed him his faults, and that he is diſpleaſed with them, *he leave* the amendment to the young Man;

Man; *If*, to pleaſe others, as the Parents, kindred, companions of his charge, *he yield to* a greater indulgence then he ought; Or, *if* out of timidity and fear of offending his charge, he *neglect his duty*.

4. NOW to avoid both theſe rocks, either of which is fatal; let the Governor be *reſolute* to obtain his *end*, but *ſweet* and *mild* in preſcribing and exacting the *means*. To be ſure not to let any vice paſs unreprehended, and according to the nature or danger of it, to be more or leſs eager, but for things *indifferent*, indecencies, fancies, little humors (which are neither vicious, nor ſcandalous) to bear with them, till their turn come to be weeded out. Endeavour to beget in your charge a *perſwaſion*, that you reprehend or correct, *not out* of your own intereſt, pleaſure, or paſſion; *but out of* a true, internal, ſincere affection; which, if you really bear ſuch towards him, will not be difficult. And if you can thus far advance, you may go a ſtep farther; *i. e.* breed in him an affection toward you (for love begets love) and then the great difficulty of your work is paſt: in this alſo the Parents muſt aſſiſt. This muſt be increaſed by ſhewing your ſelf at all times *concerned in his intereſts*; *openly* taking part in, and juſtifying, his quarrels, tho *privately* you reprehend him ſeverely, (for thus he ſees you are careful of his reputation;) by your diligent care and attendance on him when *ſick*; and many other occaſions will be ſuggeſted of honeſtly inſinuating into his affections. But take heed you *flatter* him not, nor *praiſe* him too much, yea tho he deſerve very well; for many times immoderate praiſe makes him proud and inſolent; ma-

ny times alſo laſch and negligent, thinking he hath got applauſe enough, and needs no more endeavour; but, as if he had already hit *the mark*, *unbends* and throws away, his *bow*. Indeed the moderate ſuffering of praiſe, is as great a tryal of wiſedome and prudence, as the cupel is of ſilver.

5. STRIVE alſo to *enamour* him of what you would teach him. For to him that doth *willingly* what he muſt of *neceſſity*, the proficiency is certain. To be a good and virtuous man, conſiſts almoſt ſolely in the will: *Quid tibi opus eſt ut ſis bonus? velle.* Sen. ep. 80. He that deſires to be ſo, wants little of being ſo. And this is done by recommending your commands and inſtructions with the *reaſon* of them; for when the *judgment* is convinced, the *Will* ſurrenders of her ſelf. I cannot deny but this is contrary to the practiſe of too many of our great *Schools*, where Children learn only, becauſe it is *minus malum*; tho painful and troubleſome, yet not ſo much altogether as perpetual chaſtiſement. Many have doubted whether Children of Perſons of quality ſhould at all be beaten; pretending it is ſlavish, and, if in another age, injurious; that he, who will not reform with chiding, will be alſo obſtinate againſt beating. Tho there is no juſtifying thoſe Maſters, who think every thing lawful againſt that unreſiſting age; who being overburdened with numbers, make *cruelty* paſs for *diligence*, and ſupply their want of *care* with plenty of the *rod*: as if they, who are committed to their charge, are abandoned to their *paſſion*; or as if reaſon were not to be uſed to thoſe who are not yet Maſters of it: Yet *corporal chaſtiſement* is neceſſary, even for great Mens Children alſo, eſpecially

cially for ſuch ſtubborn diſpoſitions, as care not for *ſhame*, but are afraid of *pain*. But not this till laſt of all. For the Educator is to try all means before he comes to that; Exhorting, examples, employments, praiſe and ſhame, promiſing, threatning, rewards alwaies before punishments. Divers *laudable crafts* alſo, and deceits are to be practiſed; as to commend him ſometimes more then he deſerves, or for what he hath not, but you feign *to believe* he hath, done. *To let him know* that you paſs-by many failings in compaſſion to his age; *to ſeem* not to believe the evil related of him, but to nourish a better opinion; *to put his faults* upon another, and exaggerate them in his preſence; *to declare* the punishment deſerved or inflicted; *to watch* over him ſo as to hinder the acting of his evil intention, without taking notice of it. It was alſo the cuſtome to punish the young Prince's Favorite for the Prince. If theſe ſuffice not, try *ſmart chiding*; wherein take heed of *unbeſeeming* words, which a noble nature many times reſents long after, but all are apt to imitate towards others. Beware alſo of too importunate, or *unſeaſonable reprehenſions*; as *either* when the offender is in paſſion, *or* in public, *or* your ſelf in paſſion; tho it be not amiſs ſometimes to ſeem ſo. Neither be *alwaies* chiding, for that breeds inſenſibility and careleſnes, and authorizeth his fault by your own. *Neſcio quomodo hoc ipſum, quod concupiſcitur, jucundius ſit cum vetatur, & contumax eſt animus (maxime puerorum) & in contrarium atque arduum nitens.* *Indiſcreet reprehenſion* is many times recommendation of the vice. Let *corporal puniſhments* be the laſt refuge, and when the reſt, tried, are found inſufficient; for what is done willingly is beſt done. Horſes

and Beasts are subdued by the *rod*; but man hath a *free-will*, which (if possible) is to be gained by *reason*. What we do for fear of punishment we really detest; and, were we left to our selves, would not do it. Yet by accustoming to do it, tho for fear, the bugbear, that caused our hatred, is driven away; and by little and little we acquire an habit of, and by degrees a love to, it.

6. TAKE all faults, vices especially, *at the beginning*, by preventing as much as you can all occasions and opportunites of ill-doing; as let him not frequent *suspected places*, not be abroad, tho with a friend, nor be late from his lodging, and the like. For tho he do at such time nothing blame-worthy; yet that *irregularity* indulged will breed *inconveniencies* first, and *faultines* afterwards. *Plato* having chid a young man for a slight fault, and he replying 'twas no great matter, answered but the *custome* of it is. Tho he cannot amend all at once, yet he must not *settle* in any one. Many times also we see a word cast in by chance, or in merriment, to have greater force then a formal admonition. *Quintilian*, if any of his young Scholars committed a fault, especially too bold and venturous, would tell him, that for the present he disliked it not, but for the future he would not endure it: so he both *indulged* their *wit*, and *corrected* their *errours*. *ægre enim reprehendas quæ sinis consuescere.*

ESPECIALLY beware of all *obscene discourse*, and those *equivocal* phrases, which the wicked invent to express their lust (*ingeniously* as they think) most *plausibly*, *i. e dangerously*. As likewise of all filthy *Songs*, and of *Libels*, wherein either the Magi-

Magiſtrate, or other perſon is taxed. Forbear alſo (chiefly if the Child be naturally timorous) all *diſcourſe of witches*, *Spirits*, *Fayries*, and the like; which intimidate the ſpirit, and fill the head with vain and frightful imaginations. Alſo all fond *Romances*, whether of Giants or Love. Thoſe ſeem to have taken their original about the time of the Holy-War; when all Europe was upon the gog of fighting, to which they thought thoſe fond ſtories were very conducing; but theſe from later times, when *Courtſhip* and *luſt* were in greater account then *Arms* and *Valour*. But whatever they be, being but *Caſtles in the Aire*, it matters not whether they are built for *Palaces* or *Priſons*; they have both a bad effect: For they impreſs upon Children, and (which is almoſt the ſame) upon Women, and weak ſilly men alſo, *falſe notions*. They are to the mind what a *Feaver* is to the body, filling the Soul with preternatural, irregular conceits, and hindering the *true underſtanding* and *real notion* of things as they are in the World, which *true hiſtories* ſet forth. They repreſent actions by a falſe glaſs, as in the idle imaginations of ſilly and looſe people. If wandring and inſignificant fancies *in the brain*, (Romances in thought) be ſo troubleſome to all well-minded people; to have ſuch *in writing*, is certainly much worſe. What a madneſs is it to increaſe theſe by ſuggeſting *more* non-ſenſe? by *printing* our follies, and *publiſhing* our rêveries? They ſhew us *luſt* inſtead of *love*, *falſe honour* and valour inſtead of *true*; the *World in imagination* for *that in reality*, agreeable dotages, pleaſant means to render men fools. The moſt dangerous of all *Romances*, are thoſe, which are dreſſed up with all the artifice of good words, habits, action,

action, &c. on purpoſe to withdraw the Soul from ſeriouſnes and virtue, to vanity and filthines: *Comedies*, I mean, which who with delight frequenteth, returns with the paſſions and humors there *repreſented*, ſhall I ſay? or *recommended*. The deſign of them is ſenſual delight and pleaſure (to ſay no worſe) which a good ſerious man looks upon as his greateſt enemy: *Nemo ad voluptatem venit ſine affectu; nemo affectum ſine caſibus ſuis patitur. Ubi voluptas ibi ſtudium, per quod ſc. voluptas ſapit.* Tert. de Spect. Upon the ſame reaſon I would diſſwade all converſation with *Fools*. *Auguſtus* called Dwarfs and Naturals *monſtra mali ominis, & naturæ ludibria*: as alſo with *Jeſters*, *Buffons*, and all ſuch as accuſtome to, and ſtudy to procure, *laughter*. A dangerous and peſtilent ſort of pleaſure, that renders the mind's indulging it, like to his that cauſeth it, light, foolish, vain, and contrary to that ſeriouſnes and thinkingnes requiſite to prudence and gallantry of ſpirit. When this paſſion is over, reflect upon what cauſed it, and the manner of it, and you ſhall ſcarce find any action whereof you will be more really ashamed; as of that which Nature hath not ſuffer'd to be acted without uncomely motions of the mouth and countenance. *E impoſſibile* (ſaith Danti p. 53.) *che ſia pace o verita nella republica, ſe colui che governa e amico de buffonerie, & bugie*. And as it is in a common-wealth, ſo in a family, and in all converſation.

7. LET him do every thing for a *good end*, and the *beſt way*. Firſt, direct his *intentions* aright, and by that means his *actions* become *virtues*; and (which is more) there will be inſenſibly implanted the very eſſence of Religion. To *carry himſelf*

himself decently, tell him, not *that* the people will think better of him, *that* he shall be more accepted in converſation; but tell him, *that* he ought to carry himſelf as the nobleſt and worthieſt of Gods creatures. *To ſtudy and be diligent*; *not that* thereby he may arrive to honors here, and be acceptable to great perſons, *but to* do God his Creator the more ſervice. To be plauſible, not for bringing about little ſecular deſignes, but to advance virtue and the glory of God by *his* reputation. To be civil and affable, not to purchaſe the love of men, but for real charity: and the like. To do his actions the *beſt way* will breed a laudable *ambition* in him to excel in that which is good. And ſince in every age the ſame *faculties* are employ'd, only the *objects* changed, and the *actions* of thoſe faculties not many; it muſt needs be, that our whole life is but *reacting* the ſame thing frequently over upon divers ſubjects and occaſions. As the Fool perſonates the ſame humour, tho in divers Comedies; and tho ſometimes *Lance*, *Jodelet*, or *Scaramuccico*, yet 'tis all but the ſame *Buffoon*. In *infancy* little quarrels with their brethren, peeviſhneſſes, wilfulneſſes, &c are afterwards angers, hatreds, envies, prides, jealouſies; and a ſenſiblenes in *Youth* for a gig or a ſuggar-plum, is the ſame afterwards for honour or intereſt. And he is not the only wiſe man who diſcourſeth of, or acteth, *great and high matters*; but he who ſpeaks or doth, whatever it be, great or ſmall, *pertinently*, and according to the nature of the ſubject. Therefore let your charge, even in his youth, frequently *reflect* upon his own and others actions, and *cenſure* them freely; that himſelf may be engaged to know to do better when the like

like occaſion recurs. 'Tis *generoſity* not to admire every thing he hears or ſees (which ſome miſcall civility) but to uſe his judgment; to *diſcommend* as well as *praiſe*; nor to acquieſce in every anſwer, but to ſeek for ſolid reaſon, and, according to his capacity, *ſatisfaction*. Let him alſo in *his ſports* be prompt, diligent, active, ſubtil, free, not diſhoneſt; and where there is any *engagement for victory*, earneſt, contriving, watching advantages, yet not quarrelſome; endeavouring to overcome, yet patient if vanquiſhed: and theſe qualities will he alſo afterward put on in more ſerious matters; for if hunting be a *præludium* to War, Childrens ſports are ſo to all other actions of their life.

8. IT is alſo neceſſary that the Educator have the *diſpoſing of the ſervants*; or at leaſt that the Child have none but virtuous and diſcreet perſons to ſerve and wait upon him, eſpecially in his *Chamber*: whoſe diſcourſe at his riſing and going to bed have great influence upon him many times, either to *confirm* or *deface* ſuch notions, as have bin infuſed into him the day before. Great care alſo muſt be had of recommending him to good *Companions*, and rather thoſe that are ſomewhat above him in years, of a good reputation, and ſuch as you will be content he may imitate. If you come into a ſtrange place, you may diſcover *evil company*; *if they be* extraordinarily officious without any reaſon; *if they* applaud whatever the young man ſaith, or doth; *if they* offer their ſervice and aſſiſtance to all purpoſes; *if they* adviſe againſt the Governor, or to liberty, libertiniſme, or idlenes; *if they* rally, droll, and ſpeak evil of others, eſpeci-

eſpecially of virtuous men, or ſuch as the young man is recommended to; *if they* endeavour to draw him to unknown, obſcure, or ſuſpected places, or bring him into much company. Beware of ſuch men, and get your charge out of their hands as ſoon as you can.

9. I have often thought it a great shame to ſee *Beaſts*, as horſes and Dogs, *taught with ſo much care* and induſtry, their natural vices corrected, and their diſpoſitions reformed, by almoſt certain rules fitted out of obſervation, to every humour and imperfection: Yet many men to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I conſidered, that beſides the ignorance, negligence, and inſufficiency of the *Educators*, or their undertaking to bring up too many, and all by the ſame way; there was alſo required on the part of the *Educated*, the *generous concurrence* of his own free deſire and endeavour to do well. That ſome alſo have ſuch natural imperfections and *perverſe diſpoſitions*, as if not taken at the firſt moment, as it were, the *primo-prime acts*, and preſerved with infinite care and induſtry from temptation, are difficultly reformed and ſtraightned. *Nero* was not rectified by *Seneca* and *Burrhus*, tho it is probable, had he been a private perſon, and ſo long under their care till he had got an habit, and imbibed thoſe inſtructions they gave, he might have proved a vertuous perſon. But the *Tree* returned to his native *crookednes* before it had time to *grow ſtraight*. *Cicero's* Son to the *ſtupidity* of his nature, added *Drunkennes* and good fellowship; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them.

M. Au-

M. Aurelius provided 14 of the moſt approved Maſters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while cashiered five of them, becauſe he had obſerved ſome *levities* in their carriage. Yet could not the other nine rectify the froward and barbarous humour, perhaps ſuck'd from, and encouraged afterward, by his Mother, at the time of his conception in love with a Gladiator. *Caracalla* was nurſed by a *Chriſtian* (Tert. ad Scapulam) whoſe education had ſuch force upon him, that for a long time he behaved himſelf ſo, as he gained the love of all men; *hujus pueritia blanda, ingenioſa*, &c. ſaith Spartianus. But afterward the *natural humors*, which were not ſufficiently by that ſhort time of good education purged out, *fermented* again, and corrupted the whole maſs. In ſuch caſes therefore, I adviſe the *Educator* to be *contented* to do his endeavour, and not eaſily *deſpond*; but if no betterment, to have *patience*; and without all paſſion, and with due reſpect to the perſon (careful not to fix any ſcandal or permanent infamy upon the family) *ſend him away*. He may be fit for ſomewhat elſe; as the Spaniſh Proverb ſaith, *that which will not make a pot, may make a cover:* or others may be more fitting for him, or more fortunate then your ſelf. And ſo, as Phyſicians remove their incurable Patients far off into the countrey, free your ſelf from him, that you may not be ſhamed by him, nor your ſelf ſee his ſhame.

CHAP.

CHAP. VI.

Of the ordering the diſpoſition and Manners of the Educated.

THIS I begin withal, becauſe it is the *chiefeſt* and *foundation* of all the reſt. For if you can plant in him a *virtuous diſpoſition*, the reſt is eaſy, and follows as natural corollaries from thence. And this is ſuſtained upon two general baſes, *Conſcience* and *Honor*. Therefore,

1. LET the Educator in the very firſt place endeavour to plant in his charge a true *ſenſe of Religion*. I mean not that, which conſiſts in *Diſputing* for a party, or in *diſcourſe* only; but that in the *heart* and *affections*. That he may ſeriouſly remember and acknowledg his *Creator* betimes; and accuſtome himſelf to bear that *yoke*, which in time will grow *eaſy*, and at length *pleaſant*: and that he may not be aſhamed to *own* God Almighty for his *Maſter* in this adulterous and atheiſtical generation. Our Lord ſaid, that the good *Seed*, being *ſown* in the *ground* of an honeſt and tractable diſpoſition, cannot but bring forth in youth the *blade*, then the *eare*, and at laſt arrive at maturity. Regard not any *wicked Proverb*, or cenſures of early piety. But if *Religion* once take root in the ſpirit of a Child,

1. The *principal* is ſaved, ſhould it pleaſe God to call him betimes out of the World. 2. Neither can he in his whole life *miſcarry*. For this is founding him upon the *rock*, which withſtands all floods and tempeſts; *i. e.* it is a *principle*, univerſal, perfect, unfailable; upon which whoever builds, ſhall live uniformly, contentedly, and happily, both here and hereafter: A *principle*, which will bear him up in all eſtates, accidents, and actions; a *principle*, he never need change, or forget. His *ſufferings* by it will be pleaſant, his *life* blameles, his *actions* prudent, his *words* diſcreet, his *thoughts* virtuous and regular, and in all things ſhall he live according to the *perfection* human nature is capable of. *Religion* preſcribes a *certain end*, the Glory of God, or doing as much good as he can to himſelf and others; which is an high and *noble aime*, and direction; and hinders all *lownes of ſpirit*, diſorder and confuſion in actions, and inconſtancy in reſolutions. For if any object be propoſed, he conſiders not ſo much what is *lawful* [or *expedient*, as what is *beſt* to be done. From want of ſuch a *ſcope* or mark it comes, that moſt men *ſhoot under*; employ their minds in little by-buſineſſes, unworthy their dignity, and not honorable if effected. Indeed our *underſtandings* are *fooliſh*, and *deſires irregular*; and to rectify them we have *Fathers* and *Governors*, whoſe wiſdome we make our guide; yet is not theirs comparable to that of our Lord ſet forth in the *Holy Scriptures*. Frequently therefore inculcate the greatneſs of *God* the *Creator* and *Governor* of all, and every particular, in this World; the *ſhortnes* of our *life*, and *certainty* of *judgment*; the great

great *reward* for the good, and ſevere *puniſhment* for the bad. Explain to him the myſteries of the *Lords Prayer*, the *Creed*, *Commandments*, his obligation in *Baptiſm*, and the doctrine of the *Sacraments* in due time. Accuſtom him often to *meditate*, and ſet before him the manner of the life, which our great Lord, the only Son of God, lived here on Earth; and the great *ſufferings* and *mortifications* he voluntarily choſe and underwent; that ſo he may not prefer in his thoughts any way before it. Frame alſo for him *Prayers* conformable to his age and condition, which may contain a *ſummary of his duty*. And take care that he ſay them every morning and evening upon his knees, not in bed; and as he advanceth, change them, leaſt they become a *meer form*. Let him alſo every night, at his going to bed, *recollect hiſtorically* what he hath done, and ſaid that day; and for what he hath done amiſs to be ſorry, and for what well done give thanks. Let him alſo frequently (ſuppoſe twice a day) *read* ſome part of the Scripture, and the *Hiſtorical* and *Sapiential* Books rather then the other, which are more difficultly underſtood. In the morning let him, as much as he can, *order* his actions and employments for the whole day; foreſeeing what temtations that day are likely to come upon him, and how he may beſt prepare againſt them.

2. LET him alſo be made to *know his own dignity*, the ſublime ends to which he was created, and the noble actions which are in his power. And this both as a Chriſtian and a Gentleman. For it is not good, that the la-

ter (as it too often doth) ſwallow up the former, and that ſecular Grandeur banish not the true greatnes: for intruth the Laws of the Goſpel are greater and more ſublime then what nature or human providence ſuggeſteth. *Ad magna, imo ad maxima, nati ſumus*, not as *Beaſts* groveling on the Earth, obedient to their appetit, and labouring only for their belly. *Major ſum, & ad majora genitus, quam ut mancipium ſim mei corporis.* Sen. Man hath a deſign higher then *Nature*, to be like to *Almighty God* and his *Holy Angels*; to *overcome himſelf*, *maſter his paſſions*, and *rule* over others, not by fear and violence, but by reaſon, juſtice, and choice. The *Arts* and *Sciences* he invents, the *Laws* and *Government* he *eſtabliſheth*, the *Cities* and *Fleets* he *buildeth*, argue him to be of a moſt noble extraction; and that a good man is worthy to be reverenced of his own ſelf; in as much as he will do nothing misbeſeeming ſo noble and eminent a nature. And eſpecially let him be fortified, and well prepared to *entertain ſufferings*, which is the great trial and cupel of gallant ſpirits, and without which he can never become perfect, *i. e.* his faculties can never be advanced to the height of their power. For in ſome ſort *ſuffering* is the one half of our life, as *doing* is the other. Suffering *in body*, ſickneſſes, pains, want of conveniences in diet, lodging, liberty, wearines, &c. In *good name*, obloquies, defamations, revilings, affronts, too much reputation, expectation, and the like. In his *mind*, ignorances of what he deſires, or is fitting for him to know, diſcontents for loſs, or miſcarriage of Relations, and Friends, breaches of friendship, treacheries, ingratitudes, failings of his deſigns:

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inſulting of enemies, &c. In *external things*, loſſes, poverty, with infinite more. I ſhall not name *ſpiritual afflictions*, becauſe ſeldom incident to this age. Now for theſe and the like, let him be inſtructed how to render himſelf as *little*, as is poſſible, *obnoxious* to them, by not *ſetting his mind upon what is not in his power*; by *good conſiderations* proper to every ſort, ſuch as are furniſhed in many Books, particularly in *Petrarch*. But eſpecially let him be practiſed and inured to ſuffer and bear ſo many as his age well permits, with *courage* and patience. However, he may arrive to the diſcretion *not to be diſturb'd for trifles*, for the loſs of a Horſe, a Dog, or a Picture, or ſomewhat of ſmaller value. And if he can bear a *ſmall burthen* in youth, doubt not but he will be able to carry *greater* ſtill as he grows in age.

3. ENDEAVOUR to ſow in him the ſeeds of *true honor*, to be afraid of *ſhame for misbehaviours*, and to value the good opinion of virtuous and worthy perſons. The deſire of honor is of ſo great force in all our actions, *that* the falſe and counterfeit of it is the great incentive and encouragement to all wickedneſs; *that* thoſe men, who neglect and *deſpiſe Religion*, yet *pretend* altogether for *honor*; *that* the horrideſt and moſt dangerous deſigns never want perſons to act them, if they can be perſwaded to be honorable; *that* the pretended diminution of it is thought not ſufficiently revenged with the loſs of life; *that* for it ſo many *Battels* are fought, ſo many *friendſhips* broken, ſo many *Laws*, even of Religion deſpiſed, and *Conſcience* and *Juſtice* trampled on. But theſe are from a *miſapprehenſion*

and miſtaking that to be honorable, which indeed is not ſo. But I would my *Educated* ſhould eſteem reputation only from *wiſe* and *virtuous perſons*, which is the *atteſtation* of them, that know beſt, to his actions, and a public *recommendation* to emploiment. By this means he ſhall *liſt* himſelf under that *enſign*, and be *ranged* with that *party*, whereof *our Lord* himſelf is the *Captain*; and he will take *pleaſure* in virtue and piety, when he ſees his actions and waies conformed to the ſentiments of the World of all gallant perſons, both paſt and preſent. Nor ſhall he need to hunt after *applauſe* and *fame*; that will follow him faſt enough, with thoſe that are either indifferently, or well inclined. But he muſt expect *obloquy* from the contrary party; and many evil words, and much raillery will be ſpent upon him; *in vain*, if he have the courage to deſpiſe them. Being a *Gentleman* then, let him conſider that he is *above* the tongues of evil men: That he is engaged to nobler and ſublimer deſigns and actions then other perſons; he muſt *ſteer by higher Stars*, and aime at ſomewhat more *Heroical*. *Other men* labour for a *fortune*, and are a long time before they can arrive at that height to which *he is born*, and wherein the virtues of his fore fathers have placed him: he is already, becauſe of his wealth, ſecured from neceſſity and want of what may be convenient or uſeful for his ſtudies; *from neceſſity*, too often the mother of low and abject thoughts, with which a *poor man* firſt combats before he can conquer any advantage of emploiment. Beſides, by his *Family* he is already placed upon the *Theater*, where all his actions ſhall be obſerved and praiſed, even more then

they

they deſerve; all mens eyes are upon him expecting ſomewhat extraordinary from him; and ſo he needs not ſome eminent action to introduce him into the good opinion of the World. Let him therefore aim at ſomewhat above, not only *ordinary perſons*, but *his own condition* alſo; leaſt he fall equal to thoſe below him; for he cannot in *practiſe* reach the height his *imagination* deſigns. *Altius ibunt qui ad ſumma nitantur.* Let him ſay continually with himſelf, *for what came I into the World?* Why hath God given me ſuch riches, ſuch parents, ſuch reſpect amongſt men, but to do more good? Surely I have received five talents, a greater increaſe and return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS *greatnes of ſpirit* conſiſts principally in theſe *virtues*; (omitting moſt of thoſe, which *Eraſmus* in his Enchiridion *Militis Chriſtiani*, recommends very effectually, but are common to all Chriſtians as well as to a Cavalier) I will only recite ſuch as are more *noble*, *heroical*, and *honorable*; and leave the preſſing of them to the induſtry of the Educator.

HIS Title of *Gentleman* ſuggeſts to him the virtue of *humility*, *courteſy*, and *affability*; eaſy of acceſs, and paſſing by neglects and offences, eſpecially from inferiors. *Pardoning* alſo *injuries*, as being ſuperior to them; and not provocable to injure another. *Generoſum apud animum cito moritur iracundia.* He *deſpiſeth* no man for his fortune or miſery; and is *not afraid* to own thoſe who are unjuſtly oppreſſed; for ſuch, ordinarily, are men of parts, and if of virtue and integrity

tegrity, they commonly riſe again. He is *not proud*, no not when commended, nor doth any thing render him inſolent or haughty above other perſons. Nor doth he ſtrive to make himſelf known to be a Gentleman *by huffing*, ſwelling, ſtrutting, or domineering over *inferiors*; nor *by diſobedience*, and reſtines towards *Superiors*; much leſs *by hectoring* and quarrelling. So neither *by* his clothes and peruque: nor ſtands he upon his *family*, *name*, *wealth*, *honor* of his *kindred* or *Anceſtors*; but ſtrives to equal himſelf with thoſe that *began their reputation*, in civility, induſtry, gentlenes and deſcretion. *By obedience* to Laws; ſubmiſſion to Governors; not content to do barely what is enjoined, or to make *Law* the *adequate rule* of his actions, he forbears more then the law forbids, and doth more then it commands: he *ſcorns* to *take advantage of his quality* to exemt him from ſuch duties, exerciſes, and rules, as meaner perſons are obliged unto.

HE doth nothing for *fear of puniſhment*; nor leaves he a good action becauſe of the *danger*, *obloquy*, or the like. *Courage* is the proper virtue of great ſpirits. Wherefore he deſieth all *little crafts* and ſubtilties in negotiations, and thinks to maſter his deſigns by *reaſon*, and *magnanimity*, rather then *fineſſe* and *devices*. He is alſo, as much as is poſſible, *equal* and *alike*; in his converſation, calme, peaceable; and the ſame in private as in public. He bears alſo *adverſity* cheerfully: when deſervedly chid or corrected, is patient; is open, and free, not diſſembling or hiding himſelf behind little nets, or fig-leaves. *Invalidum omne natura querulum eſt.*

He

He ſcorns to tell a lie. *Taſſo* ſaid, that other vices were like *clip'd* or *light*, but lying like *counterfeit* and *falſe*, mony; which an honeſt man ought not to *pay*, tho himſelf *received* it. Nor is he afraid to *confeſs his faults*, becauſe he committeth them unwillingly; nor ashamed to *diſcover his ignorance*, for he hath a deſire to learn.

HE is alſo *laborious*, *abſtinent*, *and willingly undertakes difficult* and *painful employments*: he had rather be in a *Camp* then in a *Bed-chamber*, and is afraid of nothing more then the *dead Sea* of ſloth and pleaſure. *Difficulties*, he knows, *bake* and concoct the mind, *lazines effeminates* and looſneth it. Nor doth he deſpond upon every ill ſucceſs. *Magnæ indolis ſpecimen ſperare ſemper.*

HE is *ready to do good to all*; *give* rather then *receive*; is bountiful, values not great favours done by himſelf, ſo much as ſmall ones received. Is not ungrateful to others; but himſelf deſires no recompence and is content, tho unworthily uſed. *Bona facere & mala pati regium eſt.* He thinks it much below him to hate any one.

IN ſum, he is *bold* without *raſhnes*; *affable* without *flattery*; *prudent* without *cunning*; *ſecret* without *diſſimulation*; *devout* without *hypocriſy*. He is conſtant, not opiniatre; liberal, not prodigal; gentle, not ſoft; open, not foolish; frugal, not covetous. He *fears* nothing, he *deſpiſeth* nothing, he *admires* nothing.

5. To

5. To beget in him these and all other virtues, set before him *good examples*; if of his own *family*, *ancestors*, and *kindred*, 'tis the better: as also are those of his own *Countrey*, *condition*, *time*, *age*, *acquaintance*, and *present*, rather then *ancient* and *absent*. No prince (except of a very base alloy, as *Nero* and *Commodus*) if he hear of a *good Musician* or Comedian, desires to be like him; but if he knows of the *noble acts* of his equal, he wishes his own were such. Acquaint him also with the stories of *good* and *virtuous*, rather then *great-fam'd*, men; for this many times fills his head with vain and fruitless imaginations. And here I cannot but recommend to all persons the *reading of lives*, of modern rather then ancient persons: which are not the worse (if drawn truly) because somewhat handsomer then the Original. As *Monsieur Peiresk*, and *Monsieur de Renty* *Alessandro Luzzaga*, &c *Coglione*, *Giacomo Medices*, Marquis of *Pescara*, *Pibrac*, *Giac. Foscarini*, &c. Sir *Tho. More*, proposed to himself *Jo. Picus Mirandula*, whose life and some of his Works he translated into English. *Carolus Calvus* caused a *Manual* to be made for his instruction in his daily duty, out of the lives of famous persons; and that excellent book of *M. Aurelius*, seems to be no other, then such Memorials as he so collected for the governing himself and Empire. *Examples* also of *evil men*, of discreetly represented, are as useful (if not more) then others; for wise men learn more by fools, then fools by wise men. The *thorns* also, which are *dug* out of his own *ground* by admonition or correction, must serve to make *a fence* for the future: and he must be *manured* with the *weeds* pluck'd up in his own *Garden*. All the faults, both of himself,

ſelf, and other men, being uſeful to preſerve him from the like.

6. LET him alſo know the great advantage of *Innocency* above *Repentance*. He that keeps himſelf from great ſins, is as one that hath a *proſperous voiage*; he that repents as he that *ſaves himſelf upon a plank*. Conſider what the good Father ſaid to the frugal Son; *All that I have is thine*. And what S. John of thoſe who continue *Virgins*, i.e. *Innocent*; *that they have a new and peculiar ſong, that they* (as immediate attendants) *follow the Lamb whitherſoever he goeth*. And *that they are the firſt fruits* (moſt holy) *unto God and our Lord*. How happy is he that never goes out of his way! With a reaſonable conſtant pace he muſt needs advance much further then other perſons. Eſpecially fortify him againſt the three great ruins of youth, *Luxury*, *debauchery*, and *Gaming*; and all other faults, which tho in themſelves *leſſer*, yet his peculiar inclination may render them as *dangerous as* the other. But if his *garment* cannot be kept alwaies *clean*; yet have a care it may be with all poſſible ſpeed *waſhed*; and let all endeavour be uſed to preſerve him from *habitual and cuſtomary* ſins; for rather then permit theſe, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionyſius* ('tis better to uſe a foreign example for that, which is too common amongſt us) having in his youth indulged himſelf the liberty of *debauchery*, and finding too late the inconvenience, and endeavouring to oblige himſelf to the ſtrict rules of temperance; was anſwerd, tho perhaps untruly, that he could not ſafely do it; if he relinquished his

his drinking he would fall into a conſumtion; ſo in his own defence he was forced to continue in his ſottishnes. So true is that of our Lord, *He that committeth ſin is a ſervant of ſin*; and eſpecially in this ſin of *Drunkennes*, whilſt that *extraneous preternatural fire* quenching the *true*, *native*, *genuine* heat of the body, requireth ſtill to be nourished by its equal or ſtronger.

7. THE great ſpring and origine of *luſt* is *Idlenes*; and if *drinking* increaſe the *fire*, *luſt* takes away the *fewel*, both shorten the life. Ply him therefore with continual labour and ſtudy, that the *Temter* may find no bait to cover his poyſon. This is the remedy againſt that fire, which conſumeth ſo many noble Perſons, Families and Nations; an enemy not to be *contended* withal, but *avoided*. After you have detained from him all *Romances*, laſcivious Books, Pictures and diſcourſes, and yet prevail not, *bodily labour* interchanged with ſtudy muſt be preſcribed: and if this remedy not, *change places*, and ſuggeſt new objects continually. A worthy *Prince* of late times, being, by a ſervant of his, temted to this ſin, shewing him all things prepared for the purpoſe; the *Prince* opened the door of the room, and commanded the officious Ruffian to give him place and ſecrecy: which he had no ſooner done, but the *Prince* shut the door upon him, and forbad him ever to come again into his preſence. And truly this *Temtation* is the exact, and almoſt *adequate*, *trial* of a brave and heroical ſpirit. He that is not carried away with every beauty, nor too much with any one, that is deaf to pleaſure, and thoſe enticements which

which ſo few can avoid, hath a *noble* Soul and *well grounded* virtue. But if neither ſenſe of *honor*, which this ſin wounds more then any other, (*ſhame* alwaies accompanying thoſe unlawful, as *blushing* doth the lawful, actions) nor ſenſe of the grievouſnes of the ſin, nor the *expenſivenes*, nor *ſpoiling* his parts, nor *danger* to his perſon, nor the *fear of diſeaſes*, and shortnes of life, nor *conſcience* of his duty and virtue, nor *emploiment*, nor any other remedy will ſerve, 'tis beſt to *marry* him. This ſort of Love, ſaid *Taſſo*, is a vice, wherein the ſame *coin* is not *current* between *buyer* and *ſeller*; *the one* pays honor, conſcience, virtue as well as mony, *the other* but love at the very beſt. But betwixt man and wife there is *money* for *money*, *love* for *love*, and all other things equal. But I look not upon *Marriage* as a remedy only for fornication, except in ſuch young men, who before the time, are impetuouſly carried on to thoſe deſires; it is *much more honorable*, but ſeldom falls under the Educators cogniſance; if it do, he is rather to adviſe who is *unfit*, then who is *fit*, for a wife.

8. THE inconveniences of *gaming*, are, 1. *acquaintance* with low, baſe, unworthy company. 2. *Learning* alſo from them ſordid and unmanly Arts, as ſharking, cheating, lying, equivocating, which is by ſuch counted overwitting their camerade. 3. *Loſs of time* and money. 4. Great *engagement of the paſſions*, which is the moſt effectual and ſpeedy means to obliterate any good thought, and introduce the ſuperiority of the beſtial part. 5. *Learning*, or at leſt patiently enduring, thoſe abominable iwearings, curſings, blaſphemings, &c. 6. *Danger* from others mens *Paſſions*.

How many have bin murthered, more duelled, upon play-quarrels? *Monſieur Faret* obſerves, that only three ſorts of perſons follow the trade of gaming. 1. *Covetous*, who for love of mony care not what means they employ to obtain it; and find none eaſier and cheaper then this which requires no ſtock, no tools, no learning, and is readily taken up by any one that hath but little wit, and leſs conſcience. 2. *Lazy and effeminate* who not knowing how to ſpend their time better, can deviſe no divertiſement ſo proper as this laſch exerciſe. 3. *Deſperate*, who being by fortune, or their own wickednes, reduced to that extremity, that they live to day, as if they were to die to morrow, think they may obtain that ſubſiſtence by cheating or hazard, which they cannot hope reaſonably for by their induſtry: and not having any virtue, ability, or lawful emploiment to ſupply their debauchery, they betake themſelves to prey upon the weakneſſes and ignorance of better men then themſelves. Here then it is to be ſuppoſed, that *no Gentleman* deſires to advance his fortune by the detriment of an other; and that to avoid covetouſnes (the author of thoſe horrid miſchiefs in gaming) he ought to forbear *gaming*, as the trade and employment of neceſſitous, idle, diſſolute perſons: the *cheats* whereof are ſo infinite, that it is impoſſible a virtuous and ingenuous perſon ſhould learn, or avoid, them; and that it is a ſcience which will neither *credit* its *Profeſſor*, nor *quit the charge of the learning*. Yet if *not as a trade*, but with due caution practiſed, plays may be learned; ſuch eſpecially as are menaged by *skill*, and not fortune only; to acquaint him with numbring, and to quicken his fancy and memory. Be-

ſides,

ſides, *Muſick*, *diſcourſe*, and ſuch other *divertiſments* will not hold out long converſation with the ſame perſons. But then let him not play for more money then the loſs of it will be *inſenſible* to him; and if his play can bear its *own charge*, ſeek not to gain by it. And let him (as much as is poſſible) practiſe to be *unconcern'd* in the winning or loſing; to play *calmly* without paſſion. To which if he can arrive, he hath been *ſerious* in his *play* to very good purpoſe. Let him alſo be *veracious*, and abominate a lie, or cheat, even in his play. And laſtly, if a *by-ſtander*, let him beware of diſcovering the faults, either unskilfulnes, or deceit of the gameſters; elſe both parties will hate him.

CHAP.

CHAP. VII.

Of Frugality, or ordering his money and expences.

1. WEALTH i.e. *Money* being the great Instrument, *whereby* all things are performed in civil Societies; and therefore being equal to all other external commodities of our life; *whereby* also well laid out *friends* are gained in the *Court of Heaven*; it is necessary the *Educated* be taught the use and value of it betimes. It is reported of Sr *Thomas More*'s Father, that, to the intent his Son might prove a good husband, and employ his time and intention wholly upon learning, he would never permit him to have any money, but when he wanted any thing to ask for it. *Quod adeo strictè observavit, ut nec ad reficiendos attritos calceos, nisi à patre peteret, pecuniam haberet.* And this *severity* Sir *Thomas More* afterwards mightily commended; *for by that means* (saith he) *I could not furnish any vice or pleasure, I could not lose my time in gaming, nor knew I what unthriftiness or luxury were, nor could I employ my self in any thing but my studies.* Sir *Thomas More* was indeed one of a rare and extraordinary spirit, so observant of his Father, that the History saith he never offended him, nor was ever offended with any thing his Father said or did to him. And *when himself was Lord Chancellor of England, before he ascended his own Tribunal in Westminster-Hall, he went to the Kings-Bench-Court*

Court (where his Father was Judge) to ask him bleſſing upon his knees: And I believe had his father indulged him the command of all his Eſtate, he would have done no otherwiſe then as without it. So that whether is better to keep *all money* from Youth, or let him have *ſome ſmall proportion* (for any great part he muſt by no means be poſſeſs'd of) is a queſtion not to be decided by this example. I knew two Perſons of quality, great friends, who brought up their Sons together, and were of divers opinions and practiſes in this point. If we may judge by the event, he, who had the power of money, proved the better husband. But neither do I think this to be any more then one ſingle example; more, I am confident, have miſcarried on the other ſide. Methinks the beſt general rule (becauſe ſeveral diſpoſitions are to be handled ſeveral waies, which muſt be left to the diſcretion of an experienced *Educator*) is; That he be allowed *ſo much a Month* to be ſpent according to his own fancy, yet *over looked*, not *ſtrictly watched* (except where there is reaſon to ſuſpect ſome ill menagement) by the *Governor*. Who is alſo to reſtrain him from debauchery, gaming, and all notorious acts of *Prodigality*: and on the contrary to provoke him to *compaſſionate* the neceſſitous, *be liberal* to ſuch as have any way ſerved him (nothing being ſo unbecoming a *Gentleman* as ingratitude) and ſuch like. But by no means let him have all his allowance in his own power; for that is to put the *bridle out of his mouth*, the means whereby the *Governor* muſt *coerce* him.

2. LET him, (at firſt with the direction of his Governor) *do as much of his own buſineſs* (I

mean buying, trucking, giving, receiving, paying, chuſing, clothes, books, &c.) as he is capable; for hereby his mind is inured to a great piece of wiſdom, [*Soli ſapienti notum eſt, quanti res quæque taxanda ſit.* Sen. ep. 82.] to *eſteem*, *compare* one thing with another; to *judge* and *value*, not only things neceſſary for the preſent, but all others alſo. For the *grounds* and principles of judgment and diſcretion are the ſame, tho the *ſubjects*, whereupon they are exerciſed, are divers. Nor let him fear the ſilly opinion of ſuch Perſons, as think cheapning or chuſing a derogation to their honor; or *buying for the juſt value a cheating of the ſeller*. I have ſeen the *greateſt King* in Chriſtendom refuſe to buy what he conceived too dear, and to change the Shop where he thought himſelf not well uſed. Perſons alſo of very good quality in *Italy* are not asham'd to go to a Shop, chuſe, and bargain, *v. g.* for their clothes, and make the *Taylor* alſo cut them out of the whole piece before them. Whereas an ordinary Gentleman amongſt us thinks himſelf *abuſed*, if *not couſened*. As if it were *noblenes* to expoſe and ſuffer themſelves to be *overreached*, derided, and fooled by an impudent *Pedlar*, or flattering *Hoſt*. Who, tho in our Nation they arrive, by the impudent folly of thoſe, who know no nobler way of generoſity then to be fooled by the meaneſt and unworthieſt of all people, to buy the eſtates of ſuch Prodigals, as degrade themſelves firſt into a *familiarity*, then into an *equality*, at laſt into an *inferiority*, with them; yet in other Countreys, where men have and make uſe of the parts God hath given them, they are kept in that degree and rank which befits their Profeſſion.

3. LET

3. LET him alwaies *buy with ready money*; which will both *keep him* in mediocrity of expences, within his bounds, *teach him* the value of money, and *acquire him* very great reputation both with Tradeſmen and others. He buyeth *cheaper* and *better* commodities, and is not impoſed upon with falſe bills and accounts. By this means alſo he may learn to live *under* his revenue; which whoſoever doth not, can never keep himſelf out of debt. It is therefore dangerous to have to do with them that *keep books*, which are *authentick records*, tho *governed* many times *by careleſs* or *diſhoneſt Boys*; except himſelf alſo keep another, and as diligently look to his accounts; and that frequently too, (old reckonings never turning to the profit of the debtor): and if after the manner of *Merchants*, under the notion of *Creditor* and *Debtor*, 'tis the eaſier and better. But if he keep his accounts ſeverely, not only they with whom he deals, but his Servants alſo, will be more careful what reckonings they bring him.

4. YOUNG *Men* out of emulation have a great vanity of *deſiring whatever they ſee their equals enjoy*; and this proves many times a dangerous and expenſive *folly*: being accompanied moſt-what with a ſpeedy loathing, or neglect of what they unreaſonably long'd for. *Omnis ſtultitia laborat faſtidio ſui.* A young man need not be altogether cured of this diſtemper: if it can be regulated, excellent uſe may be made of it for his inſtruction in many knowledges, and gaining him much experience. But to *moderate the exorbitancy*, the beſt way is to make him an *example to others*; by putting him upon ſome par-

particular curiosity by himself, which may with reputation be opposed to those many vanities of his Camerades. And such a one also as need not perish with the using, as Globes, Maps, Pictures, Medals, Curiosities of Art and Nature, &c. And an excellent piece of instruction may be instilled into them by this means: as to know all Kings, Popes, Emperors, &c. by their Pictures, which is History; Geography by Maps; Anatomy, Plants, Antiquities, &c. by cuts.

4. NEITHER let the *Educator* be too morose or solicitous to keep him from *all vanity in clothes* or *expences*, lest he be discouraged. For few being willing to learn out of the School of *Experience*, and she being a *good* Mistris, if not the *sole* one, it is very fitting to make her a partner in our instruction. Only the *Educator* (that is, *reason*) must be the *chief Master*; and let his charge take out only such lessons under her, as his Guide shall think fit; that is, such as may convince the Younker of the vanity of those and the like desires. *Scriptum est enim* (saith *Rog. Bacon* very wisely) *qui non errat non invenit, qui non corrumpit non emendat, qui non tristatur non lætatur.*

CHAP.

CHAP. VIII.

Of the preſervation of his Health.

BECAUSE it is very tedious, chargeable, and ſometimes dangerous to repair for every ſmall diſtemper to a *Phyſician*, it is very fitting the *Governor* ſhould know to preſerve his charge *in health*. For without that he is uncapable to undergo any employment; neither can he ſtudy, nor follow his exerciſes, when ſick; but is troubleſome to others, and unprofitable to himſelf.

1. IN Youth *exceſs in eating and drinking* is very frequent; neceſſary therefore it is to *moderate* his *appetite*. For if the ſtomack be ſtretched beyond its true extent, it will require to be filled, but never well digeſt what it receives. Beſides it is much better to *prevent* diſeaſes by *temperance*, ſobriety, chaſtity, and exerciſe (σωφρονισμὸν δὲ ἐγκρατείας) then *cure* them by *Phyſick*. *Qui enim ſe Medicis dederit, ſeipſum ſibi eripit. Summa medicinarum ad ſanitatem corporis & animæ abſtinentia eſt.* He that lives abſtemiouſly or but temperately, needs not ſtudy the *wholeſomnes* of this meat, nor the *pleaſantnes* of that ſawce, the *moments* and punctilios of air, heat, cold, exerciſe, lodging, diet; nor is critical in cookery and vintnerſhip; but takes thankfully what God gives him. Eſpecially let all young men forbear wines and ſtrong drinks, as well

well as ſpiced and hot meats; for they introduce a *preternatural* heat into the body, and at leaſt *hinder* and obſtruct, if not at length *extinguiſh*, the *natural*.

2. BUT if *overtaken by exceſs* (as it is difficult alwaies to ſtand upon guard) the beſt remedy is *vomiting*, or *faſting* it out; neither go to bed upon a full ſtomack, except by reaſon of drinking, it be neceſſary to remove him from company; that the World may not be witnes of his *brutality*; and that himſelf may be hindred from all *extravagancies*, and be aſhamed of it the next day. Let *Phyſick* be alwaies the *laſt* remedy, that Nature may not truſt to it.

3. IF through *melancholy*, *timorouſnes*, or *womaniſh education* (for I ſee very few Women well educate Men; nor Men Women) your charge have *imaginations that he is alwaies ſick*; (if he only pretend ſo that he may avoid ſtudy and labour, 'tis another caſe) do not at firſt ſeem to diſcourage him, but rather bring him off his humor by *painful* and *harſh phyſick*, which is the cure alſo of thoſe melancholic perſons, whoſe ſicknes, tho they are frequently indiſpoſed, yet is not dangerous either for life or labour.

4. MUCH of *health* conſiſts in *exerciſes and recreations*; which muſt be regulated according to the Countrey, Seaſon, &c. but generally rather *violent* then *laſch*; ſuch, I mean, as may cauſe the body to *tranſpire* plentifully; and *exhale* thoſe black and fuliginous vapors, which are wont to oppreſs young men; that nature be not hindred in her *circulation*. Neither be afraid, tho he be

be weary and tired: for *wearines* is no *diſeaſe*, nor doth *ſimple heat* without *putrefaction* cauſe a *Feaver*. Beſides *brisk exerciſe* will render him ſtrong, active, mettleſome; whereas *idlenes* contracts a *ſtagnation of humors*, *numnes* of the joints, and *dulnes* in the brain. Yet *violent exerciſes*, as running, leaping, wreſtling, are not ſo fit for thin, choleric, and weak bodies: rendring ſuch old and gowty before their time, as they did *Conſtans* the Emperor.

5. DANCING is a moderate exerciſe; ſo much whereof is to be learn'd as may give a good and *graceful* motion of the body. No Nation civil or barbarous, ancient or modern (except our late contradictive ſpirits) that expreſs not their joy and mirth by it, which makes it ſeem a *ſprout of the Law of Nature*. But the uſe, which is now frequently made of it, eſpecially ſince it is become a *difficult ſtudy*, and many years, beſides infinite practiſe, required to a reaſonable perfection in it, I cannot but utterly condemn: ſubſcribing to the *ſevere*, but *true*, cenſure of that moſt excellent modern Hiſtorian *Monſieur de Rhodez*. *There is nothing* (ſaith he) *which doth more diſſipate the powers of the ſpirit, nor more enervate the forces of the Soul, then the raviſhing harmony, the continual agitation of the body, and the charmes of Ladies converſation.* The great *triumph* of *ſenſuality* is ſuch meetings; where the *eare* is fed with *Muſick*, the *eyes* with *Beauties*, the *ſmell* with *Perfums*, the *taſt* with *Banquets*; whither none are invited or come, but *to pleaſe* or *be pleaſed*. Could their thoughts be then ſeen, in what a hurry and tumult ſhould we perceive them? what deſires, what

what fears, what impatienee, what luſt, what jealouſy, what envying, what diſpiſings! &c. *Card. Borromeus* in his book againſt Balls and Dances ſaith; that he, when a young man at the *Univerſity*, and his companions, with great importunity prevailed with one of their *Profeſſors*, a grave and prudent perſon, to go along with them to a *Ball*: who having obſerved the actions and circumſtances thereof, told them with great aſtonishment, that it was an *invention of the Devil* to deſtroy *Souls*, by corrupting the very being and eſſence of *Chriſtian* virtues. When a ſervant lighteth a torch, we give him ſtrict charge not to carry it amongſt flax, ſtraw, or the like. Why do not Parents forbid their Children to frequent thoſe places, where is more danger of kindling another manner of flame? to have the imagination ſwelled with the preſence of Beauties in their trim, and under a full ſail, when the blood is chafed, and the mind ſet upon pleaſure; is not drinking *cold water*, but *ſtrong poiſon* to one overheated.

6. IT will not be amiſs here to add, that divers *bodily diſeaſes*, *infirmities*, *and undecencies*, may by the *Educators* care be *regulated*, and either wholly or in good part, *amended*. For few there be, who have all the members of their body *equally* ſound and well-diſpoſed; the worſt is corrected by bringing ſpirits to that part with labour and exerciſe: as

Shooting in a long bow, for the breaſt and arms.

Bowling for the reins, ſtone, gravel, &c.

Walking for the ſtomack. *Riding* for the head: and the great *Druſus* having weak and ſmall thighs and legs ſtrengthened them by riding, eſpecially

eſpecially after dinner: as did alſo his late Majeſty.

Squinting and a dull ſight, are amended by shooting.

Crookednes by ſwinging and hanging upon that arm.

Stammering by deliberate and ſlow ſpeaking, and obſerving what words run moſt currently. So both Mr *Mede* and Mr *Oughtred* helped themſelves.

Divers miſaffections in the eies, by *Spectacles.*

Bashfulnes and blushing, by frequent *ſpeaking in company*, &c.

One example I will propoſe to shew how much Art and exerciſe can amend nature. *Demoſthenes* could not pronounce R. To help this he rowled little ſtones under his tongue. He cured his shortnes of breath by walking up an hill, and repeating ſometimes verſes without drawing breath. He ſtrengthened his voice by declaiming nere the ſea ſide when she roared. He compoſed his countenance by a large looking-glaſs. He corrected an unſeemly motion he had in lifting up his shoulders, by ſpeaking in a ſtrait pulpit, and hanging a ſpear with the sharp point downwards. It was a great ſpirit, that with ſo many diſcouragements durſt adventure upon ſuch a profeſſion; but greater to go through with it, even in deſpight of Nature.

CHAP. IX.

Of the divers passions, inclinations, and dispositions of Man, and the ways to rectify and order them.

1. BUT that the *Educator* may clearly see his work, and have it, as it were, wholly in his view; I will dig a little deeper; anatomize and lay open the *soul* with its *operations*. Perhaps not so *accurately* and punctually, yet as plainly, and for practice as *usefully*, as I can; regarding not the *curiosity* or philosophy, but the *necessity* and utility of the knowledge. For he that knows *quid homo potest*, will quickly perceive what his *charges* abilities are, and what his defects; and consequently what the remedies.

2. IN the *Soul* then are two sorts of powers, *Cognoscitive* for knowledge. *Motive* for action.

Knowledge (omitting *apprehension* as not falling under our consideration) consists in *invention*, *memory*, and *judgment*, of which in their places.

Action is in the *Will* (of which we shall not speak) or *Affections*. And these are either *Concupiscible* or *Irascible*, and both these are *Passions* or *Inclinations*.

Passions are *the natural motions of the Soul towards objects agreeable or disagreeable*. Or *the motions*,

motions, or effects, which objects pleaſing or diſpleaſing immediately cauſe in the Soul. i. e. what the Soul ſuffers from its objects immediately without deliberation. Tho ſome call *Paſſions* only the more *irregular* and *ungoverned* actions of the Soul.

Inclinations are *the frequenter, and cuſtomary working according to thoſe paſſions.* And, if meerly according to natural ſuggeſtions, they are properly called *Inclinations*; but if they proceed to exceſs, and be not bridled and regulated, they become *vices.* But if regulated by reaſon or Gods ſpirit, they are properly *Virtues.* If by the probity of *Nature*, without much *deliberation*, our inclinations work *laudably*, i. e. as they do when *habitually* regulated by reaſon, then are thoſe natural Inclinations called *natural virtues*, or *good nature.*

3. BY the way take this caution, *That you truſt not to theſe natural virtues, as if they were, or could be, ſufficient to make a man habitually and throughly virtuous:* or, as if he, that acteth according to them, were really and ſufficiently virtuous. What *Seneca* ſaith of Valour, is true of all the reſt. *Pauciſſimos fortes natura procreavit, bona inſtitutione plures reddidit induſtria.* And this our holy Religion expreſſeth more plainly, when it diſtinguisheth between *Grace* and *Nature*; for if *natural* diſpoſitions be not ſufficiently virtuous *morally*, neither are *moral* virtues ſufficient for obtaining *heavenly* and ſpiritual graces. *Diſpoſitions* indeed they are to virtue, but muſt themſelves alſo be ordered and directed by *Prudence*: elſe they will run into many miſtakes; *love*, where there is more rea-

reaſon to *hate*; and *cajole*, where they ſhould *chaſtiſe*: they will alſo *neglect* many actions of virtue, and *run into* many of vice. Nor is it a ſufficient excuſe for any evil-diſpoſitioned, *v.g.* an angry perſon, to ſay, that he is ſo *naturally*; for we are to live by *reaſon* and *grace*, not by *Nature*; nor is it well ſaid of a thief, I am ſo naturally, for to what purpoſe have you reaſon?

4. PASSIONS. INCLINATIONS *proper to, or ariſing from, them.*

1. *Love.* Sweetneſs, kindneſs; contrary to inſenſibleneſs of good.
2. *Hatred.* Maliciouſneſs, evil-naturedneſs.
3. *Deſire.* Heat or eagerneſs; contrary to coldneſs or Indifferency.
4. *Averſation.* Frowardneſs, peevishneſs.
5. *Hope.* Courage, boldneſs; contrary to fainthcartedneſs, cowardlineſs.
6. *Fear.* Timidity, ſoftneſs, (contrary to hardineſs,) indifferency, lazines, quietneſs, love of eaſe, dulnes.
7. *Confidence.* Credulity; contrary to diſtruſt.
8. *Deſpair.* Impatience; contrary to patience, longanimity.
9. *Joy.* Cheerfulnes; contrary to ſadneſs.
10. *Sorrow.* Melancholy, ſaturninenes: contrary to mirth, jovialneſs.
11. *Acknowledgment.* Gratitude, generoſity; contrary to ingratitude.
12. *Wrath or choler.* Roughneſs, harshneſs, moroſity, contrary to meekneſs.
Anger. Promptneſs, briskneſs, rashneſs, revenge.
Pride. Haughtineſs, ſwelling.
13. *Shame.* Modeſty, bashfulneſs.
14. *Impudence.* Haſtineſs, impertinency.

15. *Repen-*

15. *Repentance.*	Flexibility; contrary to obſtinateneſs.
16. *Pitty.*	Tenderneſs, mercifulneſs; contrary to hardheartedneſs, cruelty.
17. *Envy.*	Malice.
18. *Emulation.*	Activeneſs.
19. *Indignation.*	Vehemency.
20. *Reverence.*	Humility.
21. *Contempt.*	Surlineſs, diſdain; ſcorn, inſolence.
22 *Love of Women.*	Amorouſneſs, uxorioufneſs.
23. *Jealouſy.*	Suſpiciouſneſs, doubtfulneſs, ſuſpenſe, miſinterpretation.

IT is to be noted, that many times a man *worketh contrary to his natural Inclinations*; becauſe the *Inclinations* follow the *cognoſcence* of the Soul: and it happens frequently, that a violent and ſtrong apprehenſion may be formed on a ſuddain, contrary to what is uſual. As the ſound of Drums, Trumpets, Shouts, Examples, &c may put ſuch apprehenſion into a *Coward*, as may make him *valiant*; and on the contrary wearineſs, darkneſs, rumors, ſombre and diſmal accidents, &c. may intimidate a valiant man. Wherefore it is great *raſhneſs* to judge of any mans inclination by any particular action; or to think that every man muſt work, as he is inclined. Again; *Paſſions* having their force, becauſe reaſon and the commanding part of the Soul doth not reſtrain and bridle them; it ſeems that *Inclinations* are beſt diſcerned when they are moſt at liberty: as *Childrens at their play*; when they think not of diſſembling, or reſtraining them. And 2. that they, *who command not one paſſion*, are alſo *obedient to others*;

and that he, who is one way paſſionate, is likely to be ſo in *all*, or *any*. And 3. that the *Educator*, ſeeing the inclination of his charge, may moderate, change, and govern, it, as it ſhall be convenient; and that by changing objects, and apprehenſions; but chiefly by ſhewing him the good or bad of that, or the contrary, that is, by rationally perſuading him to ſubmit it to reaſon.

5. THESE *Inclinations* are but as the Elements and principles of our *diſpoſitions* and *humors*: which are made up of many of theſe (Man as all other Creatures being *de-de-compoſitum*) and theſe in ſeveral degrees and predominances; and theſe alſo mingled and tempered with the difference of knowledge or apprehenſion. And by the way, upon theſe grounds, I perſwade my ſelf it would not be difficult to enumerate *all, or the greateſt part of our actions, and the cauſes and order of them*; which is a piece of knowledge the moſt conducing to the well menaging of our ſelves that can be; for the variety of paſſions, inclinations, and diſpoſitions is the cauſe of all human buſineſs and affairs in the whole World. From the mingling of Inclinations, and apprehenſions, ariſe thoſe infinite ſorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Diſpoſitions*. The chiefeſt I have obſerved, I will here ſet down, for an *eſſay* and *ſampler*, to direct thoſe, who have more leiſure, to add to them according to their experience. And it would be a good work to *characterize* them ſo vively, that men (at leaſt ſuch as are *extravagant*) may ſee themſelves as in a glaſs:

glaſs; and diſcovering their imperfections, amend and alter them. In general ſome *diſpoſitions* are *bad*, others *good*. *Bad* are ſuch as theſe.

1. Such as want wit, dead, ſtupid, ſenſeleſs, heavy, dull, forgetful, ſottish, not able to apply themſelves to any thing, yet are crafty, and deceitful; theſe are miſerable.

2. Idle, ſenſual, ſlothful, gluttons, without memory or care, cat-witted, diſſolute, foolish, impertinent, obſtinate, untractable.

3. Weak, baſe, low, fearful, irreſolute, ſoft, troubled, mazed, confuſed, emty, open, bashful, sheepish, ſneaking, low-ſpirited, yet many times crafty and malicious; theſe eaſily become a prey to low and mean companions.

4. Vain, giddy, harebrain'd, bird-witted, ſuch as employ their thoughts in things of no value, volatile, deſultory, skipping from place to place, neglectful, haters of thinking, inconſiderate, heeding nothing after it is out of their hands. Fantaſtical, reſtleſs, light-headed, crack-brain'd, carried away with every new object, never conſidering what is beſt; unconſtant, impatient, changeable; that work without affection or delight, doing what they muſt to make an end, rather then to do it well.

5. Curious, ſcornful, mockers, jeerers, taunters, abuſive, reproachful, tatlers, charlatans, who upon all occaſions are ready to publish all they know to the prejudice of another; delighting in making debates and miſchief, enemies of God and charity, breeders of all petit factions, news-brokers.

6. Buffoons, ridiculous, flatterers, apes, rimers, players, wits, airy, light, foolish.

7. Proud,

7. Proud, pretenders, pedantick, vain-glorious, formal.

8. Contentious, litigious, quarrelsom, blustering, cowardly, hectors, froward, perverse, disloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, rash, impudent, violent.

10. Crafty, sly, double, malicious, cheats, versuti, and who can change their shape, mine, and discourse, according to their advantage.

11. Covetous, sordid.

12. Of angry persons some are sour, harsh, ill to please, sturdy, sullen, intractable, unadvisable (a disposition mixed up of pride and melancholy) peevish, fixed upon the worst, morose (a delicate sort of wasps) who are offended if every thing be not done the best way, *i. e.* as they would have it. Some mens anger vapoureth away in words, clamor, scolding, reviling, railing, threatning. Others say little, but lay up revenge against an opportunity: this is incident to superiors, who conceive it below them to quarrel, and who think themselves despised, if every thing is not conformed to their will. Others neither chide nor revenge, but turn their wrath upon themselves, as melancholic men do. I pitty these, for they have already the reward of their peaceable wrath: who have a pleasure in their torment, and a kind of satisfaction in their most agreeable discontent. But it were better for them to chide even without reason, then store up this sooty humor, which corrodes body and soul.

Some are quickly angry, and quickly pacified, hasty.
Some are quickly angry, and difficultly pacified.

Some

Some difficultly angry, and difficultly pacified.
Some difficultly angry, and easily pacified. The diſpoſition of God himſelf.

13. Pragmatical, prating, impertinent, giving judgment in every buſineſs without a fee, without asking, in every mans company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, devilish, croſs, precipitious, deſpiteful, revengeful, tyrannical.

15. Ill-natured, ſolipſi, valuing themſelves only, their own judgment and intereſt, deceitful.

16. Melancholick, jealous, ſuſpicious, diſcontented, interpreting every thing in the worſt ſenſe; and every diſpleaſure to be contemt, affront; and all men to be againſt, and enemies to, him.

17. Extravagant, Heteroclites, Alchymiſtical or bleſſed-ſtone-men, Aſtrologues, Diviners, paſſionate lovers, Romantick.

Good diſpoſitions alſo are of ſeveral ſorts.

1. Subtle, sharp, piercing, ready, vigilant, attentive to buſineſs, ſagacious.

2. Argute, acute, quick in giving anſwers and reparties, reſolving doubts and ſpeculative queſtions, inventive.

3. Facetious, merry, cheerful, gay, jovial, εὐτράπελοι.

4. Wiſe, prudent, judicious, that examine things to the bottom, able to diſcern and judge of things alike, ſage, grave, practical, experienced, that know opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6, Bold, reſolute, free in reprehending others, and

and ſpeaking their own minds, back'd with reaſon, hardy in difficult enterpriſes, brave, warlike, valiant, ſenſible of honour.

7. Stable, magnanimous, conſtant, patient in adverſities, and buſineſſes.

8. Induſtrious, thinking, ingenious, univerſal.

9. Religious and devout.

There is alſo great *mixture* and *compoſition* of theſe, ſometimes contraries ſeeming equally eminent in the ſame perſon. *Procopius* ſaith of *Juſtinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Diſſimulabat ipſe fraudibus omnium expoſitus. Temperamentum inſolitum, cum ex contrariis conſtet. Inconſtans amicis, inimicis inexorabilis; avarus, contentioſus, novarum rerum cupidus; ad ſcelera facile, ad optima nullis ſuaſionibus moveri poterat.* Yet is not this temper ſo unuſual as *Procopius* ſuppoſeth. For moſt men miſtake a *vice* for a ſeemingly-like, but really-contrary, *virtue*. As *pride* for *greatneſs of ſpirit*; *hectoriſme* for *valour*; *cunning* for *wiſdome*; which are really contraries. And indeed concerning *young Men*, and all others (as Women, perſons ill-educated, &c.) who follow their preſent apprehenſions and *impetus*, without much conſidering their actions, or rectifiing their inclinations by reaſon, it is oftentimes hard to diſcern whether they be virtuous, or vitious; which is not ſo concerning thoſe who are habituated: for then *all virtues* go together, as well as *all vices*. And thoſe *conſtellations* are eaſily diſcovered by their own *light*. But *natural virtues* are often accompanied with ſuch *natural vices* as are *habitually* contrary. As *meekneſs* is often joined with *ſlothfulneſs*, and then it proceeds from *want* of ſpirit and apprehenſion.

prehenſion. Whereas *habitual* or acquiſite meekneſs hath perhaps an inclination to ſloth, but hath mortified and bridled it. And every virtue appeareth and sheweth it ſelf, when neceſſity or fitting occaſion requires it. So *gravity* in a child, and thoſe who being old are yet children in underſtanding, is accompanied with *dulneſs*, formality, pride, and cenſoriouſneſs: becauſe it proceeds from want of mettle, not from choice; and ſeeks to juſtify and shrow'd that defect by finding fault with others. Whereas true and laudable *gravity* is oppoſed only *to levity* and *folly*. So natural *civility* and courteſy is joined with effeminacy; *ſaverity* with implacability, and the like.

6. CLIMATES alſo, and divers other *accidents*, produce various inclinations; not that any Country produceth only one inclination, but only more of one then another. So *all of one age* are not alike inclined, tho *moſt* of them are; and more in *youth* then age, becauſe the manners are then *leaſt artificial*. I will ſet down therefore, and becauſe moſt to our purpoſe, *the inclinations of youth*; that the *Educator* may in ſome meaſure be able to judge, which are imperfections of the *Age*, and therefore like to fall off when his charge arrives to *maturity*. Only this caution ought to be obſerv'd; that he *humor* or *encourage not* his charge in any of them, for that is to perſwade him *to be a child alwaies*. And 2ly that, if he be in any of them *exorbitant*, the fault then ſeems to be of the *perſon*, not of the *age*; which happens very frequently: and therefore requires more care, and a more early and efficacious remedy in the eradications.

Young

Young men then, being guided by *ſenſe*, *nature* and *paſſion*, not *reaſon*, *experience* or *diſcretion*, are *inconſtant* and unſetled. For the ſenſe being eaſily tired with the enjoyment of its object, and the Soul (being made for ſomthing better) not finding ſatisfaction in things ſenſible, they conceive a *faſtidiouſneſs of the preſent*, and a *deſire to change*: and this is *neceſſary* for their condition, that they may not obſtinately and fixedly reſiſt (as old men commonly do) the introducing of ſuch *habits* as are neceſſary to the perfecting their faculties, and making them happy. For tho their paſſions be eager, and ſenſuality predominant, yet their reſiſtance is ſtrongeſt at the beginning, afterwards they with patience are brought off; their natural inconſtancy ſuggeſting advantages to the Director. For their preſent thoughts being vented, they are at long-running, as a fish when wearied, brought tamely to your hand: therefore alſo you may *hope well* of moſt of them, but be *confident* of none. *Hence* alſo it cometh that with leſs reluctancy they embrace ſuch *knowledges* as do not *thwart their pleaſures*, and ſenſes, but of *morality* and prudence they are leſs capable; and that in ſickneſs when ſenſuality fails, they are eaſily wrought upon. Therefore alſo are they *open*, and *free*, eaſily diſcovering their thoughts and inclinations. *Eager*, alſo, *haſty*, *unadviſed*, ſudainly reſolving, and as violently purſuing what they reſolve for a little time. *Quicquid volunt valde volunt.* *Stomacful* alſo, as not tamed by adverſity or neceſſity. They are alſo *taken with ſhews*, gallantry in cloathing, &c. deſirous of what they ſee, and weary of what they poſſeſs: *ambitious*

to

to do what they cannot, or should not, but *neglectful* of what they ought and can. Therefore gladly would they be *learned*, but *not ſtudy*; be *excellent*, but *not take pains*: conſequently *expenſive*, eaſily ſeduced, negligent, careleſs, fearleſs, forgetful, improvident and credulous: *Deſirous of honor*, and making a ſhew of excelling in beauty, clothes &c. of getting the victory at play and gaming, yet valuing honour more then gain; *wanting experience* they are *angry*, fierce, enemies of thinking and conſideration, and therefore rather affecting bodily exerciſes, at which they labour and ſweat without meaſure. *Full of hope alſo*, catching at appearance, gay, merry, laughers, modeſt, bashful (becauſe ignorant) pittiful, loving their companions and follies more then riches; the want whereof they lament not, becauſe they *know not* their value; therefore *not looking beyond the preſent*, nor avoiding ill conſequences. *Imitative* alſo; for the Soul, being a blank paper, and naturally deſiring to be furniſhed, greedily imbibes what it ſees before it; and this is that *faculty*, with which God indued them on purpoſe that they may learn, and advance in knowledge and wiſdom. Children ſpeak nothing but what they hear, and do nothing but what they ſee: hence they are generally addicted to deſigning, acting, &c.

SUCH then being the conditions of *young perſons*; thoſe who have the *contrary* are *to be feared* and well look'd after; eſpecially the *ſly*, *reſerved*, *cloſe*, who are alſo commonly *cunning* and *malicious*. for this reſervedneſs proceeds either from *pride*, conceit of their own abilities

and unwillingneſs to be taught; or from *evil deſigns*; for who ſtrives to conceal what he cares not who knows? or from *jealouſy*, that others perſons counſel them not for the beſt. Theſe do uſually guide themſelves by words that ſeem to them accidentally ſpoken, whereby they are eaſily enſnared and ruin'd. For *no man* being *able to bear the burden of his own thoughts*, and theſe having no friend or confident, they have no other courſe to ſteer. They will with all patience hear your advice and reprehenſion, when they are reſolved nothing ſhall work upon, or alter, their purpoſes. Sometimes they will take notice of ſo much as ſerves to their own deſignes, and miſinterpret and detort what you ſay, even contrary to your intention. Theſe perſons are commonly ſeized by flatterers, miſtreſſes, or at beſt fall into low and mean courſes. It is difficult to *cure this malady*; yet ere they know their ſtrength, threats and punishment do them good: or *accidental recommendation* of ſuch to their converſation, who may humor them by counterfeiting the ſame inclinations, and complying with them, till by little and little they can ſhew them the great advantage of freedom and openneſs.

It hath bin alſo the obſervation of learned men, that the *ſad*, *melancholick* and *querulous* hardly advance to any great proficiency. *Præcipue vitentur triſtes, & omnia deplorantes, quibus nulla non cauſa in querelas placet.* Sen. *Neque illum triſtem ſemperque demiſſum ſperare poſſum erecte circa ſtudia mentis fore.* Quint. Querulouſnes often proceeds from ſome inward debility of body, as ſharp humors, mal-conformation of ſome part, or the like.

IMPU-

IMPUDENCE is commonly a forerunner of *debauchery*, violence, contemt of Laws; alſo of *heedleſneſs*, forgetfulneſs, ſlowneſs of learning and wiſdom. *Confidence* is the *medium* betwixt it and bashfulneſs. 'Tis obſerved in the life of *Emanuel Philibert* Duke of *Savoy*, that when a Child, he had the confidence to ſpeak to any perſon, as he did to *Charles* V. that great Emperor; but, if what he ſaid was not approved, he preſſed it not, nor was offended when denied; which ſeems indeed to be the true notion of *Modeſty* and *Confidence*; to expreſs his mind freely, yet entirely ſubmitting himſelf to the judgment of his Superiors.

BASHFULNES on the contrary is an *evil weed*, but *ſign* of a fruitful and *good indoles*. Care muſt be had, that in weeding it we extirpate not modeſty. A *bashful man* is not his own maſter, nor uſeth his own judgment, but is over-awed by other boldneſs: and the *more impudent* have *more power* over him. 'Tis alſo *an evil guardian of youth*, betraying it, contrary to its own deſire and inclination, to the worſt men, who hurry it to evil actions and places. How many have loſt their eſtates, honors and lives, becauſe they were *aſhamed to diſtruſt*? A man invites you to drink, to game, to rob, to be bound for him: caſt of that foolish modeſty, *deny him*. An impudent flatterer comes to eat upon you, he begs an horſe, a ring, a garment; give to the *deſerver*, not the *beggar*. Some are ſo bashful, as not to ſend for a *good Phyſician*, or chuſe a *good Lawyer* or *Governor*, becauſe they are acquainted with a *worſe*. Begin betimes to break this fault in ſmall matters,

exert your liberty and judgment in denying to drink, to accept a recommendation, to lend money, to admire every one you hear praised. And be constant, not overcome with *importunity*, another sort of *impudence*.

7. THERE are two *Dispositions* most incident to *young Persons of Quality*, because they most resemble greatness of spirit, tho in truth as much opposite to it as a *Dropsy* to *health*: of which I shall speak somewhat more copiously, These are *Anger* and *Pride*. The one is the counterfeit of courage, the other of Magnanimity.

1. AN *angry Inclination* in children discovers it self either by *pettishness*, *peevishness*, *hastiness*, &c. or by *surliness* and *sullenness*. Tho all in youth of mettle are *prompt* and seem to be *angry* naturally, yet doth that shew it self in *briskness* and *cheerfulness*, this in *frowardness* and *incorrigibility*. If this evil weed grow up with them in age, and they be not broken of it betimes; it makes them follow their own *impetus*, despise counsel of friends, and authority of Superiors; *Eripi sibi suum judicium, etsi pravum, non sinunt*; they defend and *hug* their *error*, and had rather continue in it, then change, or repent by others advice. Also because they are *inconsiderate* and *furious*, they pursue their purposes good or bad with great force and concernment; and therefore take not the aptest and most rational means to obtain them. (For *reason* judgeth what is fit and just, *anger* useth that as fit which it *judgeth* to be such; which makes many good *Hunters*, for we are not angry

angry with Beaſts, few good *Soldiers.*) Hence it comes that *angry men are unwary*, eaſily deceived; not *open* and *plain*, but *expoſed* to them, who are willing to take advantage. *Apt* alſo to *judge evil*, and hate other men upon ſlight occaſions; therefore are they not fit for *friendſhip*: alſo *uneven*, and *unequal* in their converſation; many times alſo *inexorable*, unſociable, and tyrannical: and their diſcourſes run much upon oaths and curſes. Many are the *cauſes of angrineſs*; ſometimes a *choleric humor*, from their nativity, or adventitious; ſo we ſee families very ſubject to it; but moſt commonly it proceeds from *weakneſs of judgment*. And generally the more impotent, the ſubjecter to it; as children, women, aged, ſickly, in adverſity, or ſuch as are other-waies alſo paſſionate. So we are *more teſty and angry* when weary, when watched, or any other trouble upon us, as a *thorn in a finger* breeds a *feaver in the whole body*. Some are *angry out of choice*, thinking it a piece of *grandezza*, and that it makes them feared and reſpected. Others by an *evil cuſtome*, being by their Parents or Educators indulged their own wills; who at firſt not ſuffering *others* to contradict them, at length neither dare *they themſelves*.

BECAUSE this *paſſion* admits *no counſel*, as other paſſions do; but is, as when a man *ſets his own houſe on fire*, all full of tumult and confuſion, that no orders can be heard or obeyed; it is difficultly cured. In age it is remedied either by *afflictions* and *croſſes*, which *Providence* beſtows upon ſuch perſons as he loves; or by *prudent conſiderations*; ſuch as theſe. Be-

cauſe it ſprings commonly from *ſmall matters*, a word, a jeſt, a taunt, a neglect; *endeavour to paſs by*, pardon, and get quit of the *occaſions*; *examine* no faults too curiouſly; *chaw not* nor reflect upon them; *argue* not, nor conſider what other men will think or ſay; for that blows and kindles the flame. Neither *deſire great*, *much*, *difficult*, or *rare* things; nor deſire *vehemently*; be as indifferent to all things as is poſſible; and make uſe of *common* things, rather then *appropriate* them to your ſelf; that I and *MINE* are great ſticklers for anger. When *you are in a fit*, reflect upon your ſelf and your inner conſtitution; ſee how the whole frame is diſordered (it is a paſſion even in the external as *deformed* as *dangerous*) and either *conquer* it (which after you have done ſometimes, the victory to a vigilant perſon is much eaſier) or at leaſt *defer* what your paſſion promts you to do; for whatever is done in anger, may alſo be done with judgment. For *diſcretion* ſaith not, do not punish a faulty Servant, but do it prudently. Some endeavor to *ſuppreſs* and quench it by violence, but then it is apt to *ferment* either into melancholy, or malice, and envy.

THE *Education* alſo *of choleric perſons* is not leſs difficult, except they be menaged when *very young*; for then their humor may be broken by force and punishment; but when they begin to underſtand their ſtrength, fair means muſt be uſed, for fear of breaking alſo their *ſpirit*; and while we cure the *angry* man, we make him *ſoft* and *lazy*. For this *paſſion*, and *ſpirit*, are many times ſo twiſted together, that it

it is difficult to diſtinguiſh the actions of one from thoſe of the other.; and conſequently to pluck up one without deſtroying the other. It is *in vain to admoniſh* or reprehend *when the paſſion is violent*; for at beſt 'tis but as burning feathers under the noſe of one in a fit of the falling ſickneſs; which may perhaps *raiſe him* up, but cannot *cure him*. But *when he is ſober*, furniſh him with good remedies and conſiderations againſt a time of neceſſity; as men do when they fear a Siege, and expect no relief from abroad. Or *check it with another paſſion*, as with ſhame, or fear, or joy. Indeed cheerfulneſs and moderate pleaſure clear up the ſpirits: and tho *ſadneſs* and *anger* differ, yet are they much *alike in their cauſes*, and the ſame medicines are good for both.

2. PRIDE is many times grafted upon *anger*: and is ſo like to it, that it is not eaſy to diſcern which operations proceed from which cauſe. It is grounded in an *error of the underſtanding*, i. e. a vain and falſe opinion of his own excellency above others, and above the truth. In youth it *diſcovers* it ſelf by *contemt of others*, ingratitude, injuriouſneſs; *accepting* all honor, reſpect, and officiouſneſs as due and deſerved, but *paying* none: therefore *converſing more willingly with inferiors*, and domineering over them alſo; neither is a proud man familiar or *friendly* to any but *flatterers*, to whom he eaſily becomes a *prey*. For of all human actions, pride ſeldomeſt obtaines its end; for aiming at honour and reputation it reaps contemt and deriſion from all ſober perſons; inſtead whereof he embraceth the lies and flatteries of ſuch as thereby

thereby gain and menage him. His care is not to *do well*, but to *ſeem* ſo; and therefore he is *aſhamed to confeſs a fault*, error, ignorance, or inferiority; to learn or be taught; to be chid or corrected. Inſtead of amendment he is ſullen and dogged. He is ſeldome free from *envy*, and therefore *impatiently hears the praiſes of another*, eſpecially his *equal*; but he ſwells, looks big, ſtruts, vapors, and boaſts to shew what he thinks himſelf to be: he is *diſpleaſed*, hateth, and revengeth if not treated according to his merit. *Comparing himſelf with others* 'tis to his own advantage; looking only upon their *errors*, and aggrandizing them into faults and *vices*: but upon his own *virtues*, which are all *heroical*. Eſpecially *prying into the actions of Superiors*, whom he imagines to uſurp upon him, who deſerves and can menage all things, better then they. Therefore if in power, he *becomes imperious*, tyrannical, opiniaſtre, impatient, if every thing correſpond not to his deſires: but if he *fall into miſery*, as commonly ſuch do (being more expoſed to it by reaſon of their high valuing of themſelves) he is low, vile, cowardly, and dejected. His great badge is *ſingularity*, and his diſcours runs much upon *I*, *me*, *mine*, &c. This being a fault of the mind, and not radicated in the temper of the body, is reduced to equanimity, by *mortification* of his own conceits and fancies; either by *punishments*, by *reaſon* and good counſel, or *converſing much with ſtrangers*; or by the *method taken by God Almighty* to humble him by others reſiſting, deſpiſing, and croſſing, him.

8. I

8. I have not obſerved that any *Phiſiognomical ſigns are infallible*: not, tho many of them concur in the ſame *indication*; and tho many famous Authors and Proverbs in all Languages ſeem to authenticate them. For indeed the *temperature of the body* ſeems no otherwiſe to be the *cauſe* of the *actions of the ſoul* or perſon, then as the *temper of the Axe is* the *cauſe* of *cutting*; to which many other things as figure, weight, motion, &c. are required as well as it; and yet altogether are but the *inſtrument of the man*, who by greater ſtrength, dexterity, &c. can work better with another ſort of a worſe tool, and can make *one advantage remedy another diſadvantage*. We ſee alſo that *ſtudy and experience* give more force to the ſoul, then any diſpoſition whatſoever of the body; even as temperance, labour, &c. make the body more obedient: all which are great *teſtimonies of the Souls ſpirituality*. 'Tis commonly ſet down by Authors, that *tall* and *ſtrong* men are of *ſmall underſtanding* and courage: that it is a *ſign of wit*, to have a *curious taſt*, and delicate ſtomack (which indeed proceeds ſometimes from the weakneſs of that faculty by too much intentive ſtudy) and many ſuch like: which is in vain to repeat; ſince it is not difficult to ſhew that ſome of *contrary diſpoſitions* have the *ſame ſigns*: and of *contrary ſigns*, *v. g.* to *ingenuity*, *are yet ingenious*. *Seneca* ſaith of *Claranus* ep. 66. *Inique ſe geſſit natura, & talem animum male collocavit: aut fortaſſe voluit hoc ipſum oſtendere, poſſe ingenium fortiſſimum ac beatiſſimum ſub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like

like is verified of the Preſident *Pedro Gaſca*, that recovered to the King of *Spain*, *Peru* almoſt wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *paſſions* diſcover themſelves almoſt inevitably by the *countenance*; becauſe they, being ſudain and *violent mutations* of the Soul, cauſe the like alſo in the *ſpirits*; which ſhew themſelves *through the skin*: or in the motions alſo of the *exterior members*. But it is not ſo with the *inclinations* and *diſpoſitions*, which are by our own induſtry and habituations turned now into natural: and impreſs no ſuch violent or extraordinary motions in any part, either of ſpirits, or body.

9. MORE truſt is to be had to ſuch other *ſigns*, as ſeem to be the *flowers*, which precede and pretend ſome ſmell of the *fruit* it ſelf. Theſe then *promiſe virtue*; modeſty, obedience, adviſableneſs, compaſſionateneſs, loving virtue in others, and conſorting with ſuch, cheerfulneſs, aptneſs to friendship, impatience till reconciled to any he offended, mildneſs, humility. Thoſe who are apt to *ſhed tears*, are of a ſofter and lovinger diſpoſition, as thoſe who cry and ſhed no tears, prove commonly ſtubborn. Signs of *nobleneſs and generoſity* are, to confeſs a fault rather then tell a ly, or frame a cobweb excuſe; to be *aſhamed* to be overcome in any laudible ſtudy or exerciſe; *not* to be *angry* when juſtly reproved, or corrected, (*moneri poſſe, ac velle, ſumma virtus eſt*;) to do *more* for *honor* then reward; *not* to be eaſily *diſcouraged or* deſpond, but to be more ſprightly;

ly; to *desire difficult* employments; to *pass by* small offences; *not* to *deride* others defects; to be *more ready* to excuse then aggravate faults of his Companions; lastly, to *be grateful*, especially to his Masters, Teachers, and Servants. Signs of a *capacity for sciences*, are, *attention* to what he goes about; *demanding* the reasons of things. [By the way asking questions very much discovers the ingeny of a child: for to ask many is a sign of curiosity and wit; to ask vain and impertinent ones, or the same over again, or not to stay for an answer, of folly and inconsiderateness; material and pertinent ones, of judgment and discretion.] *WHY* is the great question of *knowledge*; *not* to be *satisfied* with a slight answer; *sagacity*, and much thinking; *not talkative*, but reflecting inwardly, meditating with, and entertaining himself. *Primum argumentum compositæ mentis, posse consistere, & secum morari.* Good *imitation* of what he sees. If he have so much *confidence* of his parts, as to hope with industry to conquer every thing, but without labour to do nothing well; if he have a strong faithful *memory* for things, tho not for words; if a *rational*, methodical, and regular understanding. As *Democritus* seeing *Protagoras*, when a youth, to bind up a faggot orderly, and to the best advantage, conceived him fit to be a Scholar. And *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor boy and keeping his Fathers sheep he saw him designing one of them upon a brick. Afterwards he became the restorer of that whole art, and the famousest man of his age. A child that *delights*

in

in tormenting, and vexing either Beasts or Men (as the daughter of *Caligula*, that let her nails grow to scratch her companions and play-fellows) is of an evil, perfidious, and bestial nature.

DELIGHTING in *gallantry* commonly portends lowness and weakness of spirit, as have those Women, who have nothing but their outside to entitle them to humanity. But *slovenliness*, if it proceed from negligence, i.e. if he be careful in other things, especially of concernment, is a very ill sign: *ad morem discincti vivere Nattæ*. But if from particular neglect of delicateness, as too low and mean, 'tis a good sign, *cave tibi à male præcincto puero*. A *sign of timorousness and effeminacy* is to indulge divers fancies, and to pretend to see imaginations and spectra (things which valiant men are seldom troubled withal) as also to pretend antipathy to divers sorts of meats; &c. and timorousness is the prologue to craft and dissimulation. *Unseasonable gravity* many times indicates slowness to sciences, negligence, and weak memory. *Quickness of wit* is in danger to usher in pride, contemt, abuse of others, and neglect of study. *Acuteness and sagacity* is often accompanied with anger and precipitiousness. Such also, if Students, are apt to fall into needless curiosities, factions and heresies. For they search not to the bottom; but having principles think to work out the rest by the dexterity of their wits. *Vain-gloriousness* is alwaies subject to *flatterers*. Distinguish between *softness* and *meekness*: the more soft the less understanding, the more meek, the greater

greater generoſity and nobleneſs of ſpirit: a ſoft man hath no anger or gall, a meek man bridles and maſters it. *Huffing* and ſwaggering (like bottled drink) commonly ſhews *want of ſpirit*, for it is but froth that makes that noiſe, and preſently ſuch become vapid, and diſtaſtful.

10. WE muſt take heed of thinking any of theſe imperfections or faults *incurable*, becauſe according to a *natural* inclination: or if a child be not exactly ſuch a one as we would have him, that he muſt be treated as the *Brachmans* did their children, whoſe indoles they diſliked, abandon them in the Woods to the wild Beaſts; or as the Inhabitants of *Madagaſcar*, who expoſe all their Children born upon a *Friday*. *Turpiter deſperatur quicquid fieri poteſt*, ſaith *Quintilian*. *Illud deſperandum eſt poſſe nos caſu bonam mentem influere: laborandum eſt: & ut verum dicam, ne labor quidem magnus eſt; ſi modo animum formare incipimus, antequam durefcat pravitas ejus. Sed nec indurata deſpero. Nihil eſt, quod non expugnet pertinax opera, & intenta ac diligens cura.* Sen. ep 50. Let the induſtrious and skilful educator make many trials and divers experiments, as Phyſicians do, before they give a determinate *prognoſtic*.

NOW, of *cures* ſome are general. As 1. to make them *know* their infirmity, and that it is an infirmity; and 2. that they *be willing* to be cured. For it is not as in corporeal diſeaſes, when the body is neceſſitated, by connexion of cauſes, to undergo and ſuffer the malady incumbent. But here the Soul is *in its own pow-*

er, ſubject to it ſelf only and its own will, and that directed by the underſtanding. Wherefore the firſt ſtep to a cure, is to *convince* by reaſon *that they do ill*, i. e. to acknowledge their diſeaſe: the deſire to have it cured follows naturally. So that it is in the power of *reaſon* to rule abſolutely over the affections and diſpoſitions of the Soul. But becauſe *reaſon* ſometimes is *miſled*, or obſtinately *miſtaken*, Almighty God hath given us his holy Religion, and his ſpirit, to govern reaſon alſo, and render every thought obedient to *Faith*. So that in *Religion* lies the univerſal and never failing remedy of all the evils of the Soul. But many times particular and topical ones are alſo to be applied. A Child, when he begins to go, refuſeth immediately to be aſſiſted; So when the will begins to follow its own choice, it then alſo begins to ſcorn a guide; the appetite of *liberty* being ſtronger then that of ſecurity. Great induſtry therefore and diſcretion is requiſite to turn it the beſt way; endeavouring, as Phyſicians, to *introduce the contrary* of what is amiſs, and ſupply what is defective; to *coerce* and diſcountenance the bold and impertinent; to *encourage* the ſoft and modeſt: *ſevere* to the merry, *cheerful* to the melancholic. Waken the *taciturn* with queſtions, and ſilence the *loquacious* with baffling fallacies. Bridle the too *forward* and eager, and ſpur up the *lazy* and ſlothful.

II. SOME there are, who are *lazy and unindustrious to ſtudy*, yet very active and *ſprightly in bodily exerciſes*; theſe many times are fitter for other employments then learning. Others

are

are to all purpoſes *ſlow* and *ſawntring*, and theſe are to be cured with bodily labor. Firſt make them *play, run, leap*, &c. afterwards bring them to ſtudy. For there ſeems to be a moiſture clogging their ſpirit, which muſt be firſt shaken off; for if they be indulged they will become more ſleepy, even till chang'd into *dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be ſedulouſly performed. There are alſo who are *pettiſh, peeviſh, hard to pleaſe*, and are alwaies lean, maigre, and conſumtive: which proceeds from a sharp, thin humor, eaſily exaſperated, and to ſuch a degree as may be very prejudicial. It is beſt therefore to deal with thoſe *gently* and *ſmoothly* (the default being more in the body then the mind) and not put them upon crabbed, intricate, vexatious, or intentive ſtudies; nor be too *rigorous* in exacting an account of them. It would be worth labor to try whether ſuch *medicines*, as dulcify the blood, would not profit them. Like to theſe are they who ſeem *rough, harsh, regardleſs of civility and not eaſily mingling converſation*. Theſe, (if not ſuch in extremity) when mellowed by experience, *prove better then the complaiſant* and amicable. Keep this ſour diſpoſition to ſtudy, virtue, and knowledge; and tho he grumble and repine, be content ſo as he doth his work; and he is *in leſs danger of temtation*, becomes more ſolidly virtuous, and laſts much the longer. As the wine, which pleaſeth in the *Cuve*, muſt be drunk in the *muſt*. They are alſo *fitter for friendſhip* then the compliant; for theſe are equal to all, and the greateſt intereſt can be gain'd in them is but *civility*; the other *chuſe*

their company, and *fix* upon the beſt. This *ſourneſs* proceeds ordinarily from a briſker and fiercer ſpirit, not willing to go in the ordinary *routte*, nor follow the tract of thoſe he undervalues; but loves the *generous taſt of liberty*. Whereas the *ſoft wax*, that melts with every ones fingers, *keeps no impreſſion*. But if this *harſhneſs be extream*, and increaſe with age; conſider whether it grow from *pride*, and then the root is to be digged up; or from *natural inclination*; and then let him frequent facetious and merry company, let him converſe with *Strangers*, with whom he muſt ſtand upon his guard. *Womens* acquaintance alſo, if diſcreet perſons, is not ill for this diſeaſe. With the *froward* and *perverſe* begin to uſe ſeverity betimes, and maſter him before he know his own ſtrength. Let him not be *humored or gain by his ſturdineſs*; but let him know by experience, that his tricks are not only *undecent*, but vain alſo and *uneffectual*. Imitate *God Almighty*, who to the *meek* sheweth himſelf *gentle*, but to the *perverſe*, *froward*: that he may humble the high looks and thoughts of the proud. For indeed this *ſullen humor*, which againſt all reaſon will be guided only by its own opinions, and will brook no contradiction, is the effect of the greateſt *pride*; and is too frequently found in Perſons of quality, when cockered by Parents, or flattered by Servants. When they are Children, *rough uſage* is good for them, but afterwards it irritates them the more. Then if *ſoler reaſoning* open not their eyes, they muſt be (as wild Trees) often tranſplanted and removed into ſtrange company. For where unacquainted they dare not ſhew their humor; eſpecially before

fore ſuch as will not brook their impertinencies, but anſwer them with laughter, ſcorn, or ſomewhat more ſevere. Indeed generally all *bad diſpoſitions* are reclaimed by converſation, and the example of other perſons, eſpecially ſuch as are eminent in the virtue you would produce. *Afflictions* alſo have a wonderful force, which are diſcreetly to be menaged by the *Educator*, for then the humors are ripe for purgation.

CHAP. X.

Of parts or capacities in general; and of their diversity; and how to be ordered and rectified.

HITHERTO we have spoken of *Dispositions* in order to the *regulation of life and manners.* In the next place we must treat of what concerns *Knowledge and Science.* And in order to this we must resume; that there are *three faculties* (of which we shall speak by and by more copiously) naturally implanted in us, *Wit*, *Judgment*, and *Memory.* Concerning which that you may the better understand my intention, I will set down the most common and usual differences of *capacities.* And first take notice, that the goodness of *Wit* is seen in, first quick *apprehending* what is propoled: and 2ly ready, pertinent, and copious *invention.* A *Memory* then is counted excellent, when it *quickly* embraceth, and *long* retaineth, what is committed to it. And that *Judgment* is commended, which subtilly *compareth*, and accurately *discerns* between things that are like. Next that of *Wits* some are *ordinary*, others *extraordinary.* Extraordinary, such are:

1. IMAGINATIVE *persons*, who 1. either have their *fancy so volatil and skipping* from one thing to another, that they cannot fix long upon

upon any one ſubject. Sometimes this proceeds from levity and impatience of the labor of thinking (*non eſt enim minor laſſitudo animi quam corporis, ſed occultior,*) ſometimes from *Melancholy.* And ſuch a degree there is of this, as is incurable but only by Medicine, that is frenzy and madneſs. Or 2ly who have *great and ready variety of fancies or ſuggeſtions, but little of Judgment.* Even as Ciſterns, whereinto the water continually flows, are never clear. Theſe catch at, and ſit down with, their fulleſt apprehenſions without weighing or conſidering the contrary; and are called *Phantaſtical.* The beſt way to *cure* both theſe; is to fix them, by ſetting them to *Mathematicks*, Geometry eſpecially, where they are not ſuffered to taſt a ſecond dish, till they have perfectly digeſted the former; and by *employing their memory. Diſputations* alſo in public are very profitable.

2. PRECOCIOUS *perſons*, whom the Proverb hath branded to be of *ſmall duration.* Perhaps becauſe theſe *fine Tempers* are uſually leſs ſtrong and durable, their ſpirits either exhaling and ſpending, or fixing and thickning. So that like corn upon ſtony ground, they ſpring up upon a ſuddain, ſhew all they can do, are in admiration for their forwardneſs; but wanting root, they bring forth yellow, and emty eares before the harveſt, and ſo vanish. Thus *Hermogenes* the Orator was heard with admiration at 12. years old, at 24. with laughter. Yet by the good leave of the *Proverb*, I have not ſeen many of *precocious* parts, except by th ir own or Educators fault, miſcarry. For many times it happens that thoſe perſons, ſeeing their advantage

vantage in the race above their companions, ſlacken their ſpeed, betaking themſelves to pleaſure and idlenes; or as they ſay of *Rablais*, who not finding his good parts and ſerious ſtudies encouraged according to his expectation, abandoned himſelf to *buffoonery*. Theſe *pregnant wits*, being much courted for their *plauſible* converſation, endanger their ruin from thoſe, who pretend to woe their friendship. It would be better for them to conſider, that they are not matched only with thoſe who ſtarted at the ſame time with them, but with thoſe alſo who had advantage; and that he is to be crowned, not who doth *as well as others*, but *as well as he can*. But becauſe of the prejudice moſt men have againſt *precociouſnes*, it will not be amiſs to shew ſome late examples of thoſe who begun betimes, have proved admirable, and laſted a long while. The great *Card. Bellarmine*, whilſt at School, interpreted publicly *Cicero's* Oration *pro Milone*; at 16. began to preach, and openly read the grounds of Divinity. *Card. du Perron* read over the *Algameſt* of *Ptolemy* in 13. days before he was 18. years old. *Torquato Taſſo* ſpoke plain at 6. months old; at 3. years went to School; at ſeven he underſtood Latin and Greek, and made Verſes; before 12. he finished his Cours of Rhetoric, Poetry, Logic, and Ethics; at 17. he received his degrees in Philoſophy, Laws, and Divinity; and then printed his *Rinaldo*. And tho of prodigious natural parts, yet the writer of his life obſerves, that he writ (his Poëms eſpecially) by the force of indefatigable ſtudy, rather then vivacity of wit, or fruitfulneſs of invention; which rendred them admirable, for he

he began there where others would have ended. *Auguſtus Cæſar* at 19. years old, contrary to the advice of his Friends, put himſelf upon the menagement of affairs, claimed, and entred upon, the inheritance and ſucceſſion to his great Uncle *Julius*. So did *Coſmo* (the great *Coſmo*) *Medici*, at 17. years old, contrary alſo to the counſel of his kindred, take upon him the government of the Republic of *Florence*, after the murder of his couſin Duke *Alexander*. By the bye alſo 'tis obſerved, that to both of theſe the firſt day of *Auguſt* was fortunate, to the one for the Battle at *Actium*, to the other for the two victories over the two *Strozzy*, Father and Son. *Veſalius* began when a Child to cut up Mice and Rats; *Mich. Angelo* to draw Figures: *Galen* to compoſe Medicines. *Jo. Picus* Earl of *Mirandula* outwent his Teachers, nor could they propoſe any thing to him, which he did not immediately apprehend; and the 900. *concluſions*, which he propoſed to defend againſt all oppoſers under 20. years, of age, ſhew what he was, and he never retired till his death. *Joſ. Scaliger* ſaith of himſelf, that all the time he lived with his Father in his youth, he every day *declamed*, and before 17. years old made his Tragedy *Oedipus*. Beſides many other particulars which he reciteth in the life of his Father. To *Vid. Fab. Pibrac* then not 20. years old, the great *Alciati* in his public Lectures acknowledged the ſolution of many great difficulties in the civil Law. *Grotius* at 8. years old made Verſes, and performed his public exerciſes in Philoſophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16 he pleaded cauſes. At 17. he put forth his Comment upon *Aratus*. *Lipſius* writ his books *Variarum*

riarum Lectionum at 18. years old. *Ingenium habuit docile, & omnium capax præter Muſices: memoria non ſine præceptorum miraculo etiam in puero, quæ in ſenectute non defecit.* Cent. 4. ep. 87. Sr *Phi. Sydney* (ſaith Sr *Fou. Grevill*) tho I knew from a *child*, yet I never knew other then a *man*; with ſuch ſtaiednes of mind, lovely and familiar gravity, as carried grace and reverence above greater years. And what his parts were, appears by that ſtrange affection born him by *Lanquet*, and *William* Prince of *Orange*, who kept correſpondence with him when but a youth. *Calvin* printed his Inſtitutions before 25. years old. *Alph. Toſtatus* learned all the liberal Sciences without being taught; and writ in the 40. years he lived as much as moſt men can in that time well read: yet was he alſo Counſellor to the King, Referendary Major of *Spain*, and Profeſſor of Philoſophy, Divinity, and Law in the Univerſity of *Salamanca*. I could bring alſo very many more of our own Nation, and my own knowledge (beſides Mr *Oughtred* and Mr *Cowley*) to teſtify againſt that Proverb: but I think *very few* examples (*Vopiſcus* ſaith *none*) can be given of ſuch, as being dull and heavy in their youth, arrived to any great perfection in their age. *Neminem* (ſays he in *Probo*) *unquam perveniſſe ad virtutum ſummam jam maturum, niſi qui puer ſeminario virtutum generoſiore concretus aliquid inclytum deſignaſſet. Mai non ſi raccoglie buon frutto nell' autumno, ſe' albero non iſpunta buone foglie nella prima vera. Danti. Indubitatum eſt, eos qui in ulla re unquam excelluerunt, mature puerilibus annis ad eam rem acceſſiſſe.* P. Com. p. 59. *totum in hoc conſiſtit, primum in beneficio Dei, proxime in educatione.*

cationc. Ibid. Are there not therefore 2. ſorts of precocious? ſuch as have really good parts and abilities by nature, and if theſe faile in their proficiency, it is the fault of themſelves or teachers. Or 2. ſuch as being brought up in converſation above the reſt of their age ſeem to excel, having onely imitated better copies then their companions, thoſe are like Trees whoſe nature it is to bear early Fruit, theſe like thoſe accelerated by a too-early or accidental heat and may often verify the proverb. However let not the Educator ſlacken his endeavor towards any of them, nor let the young man himſelf *deſpond*, but rather (which is a great truth) ſay, that God Almighty hath thus furniſhed him to be an *ornament* to his Creation, and an *aſſiſtance* to mankind. Let the Educator alſo be more careful of him, and *not leave him to himſelf*; for there will come cold froſts and hails, loathings and tedioufneſs of *Labor*; which, if not well defended, will hazard his dropping off. The *ſubtle and delicate edge*, if encountring too great difficulties, is in danger *to turn*; in ſuch caſes therefore, let them not be tired out, but aſſiſted, to expedite themſelves with eaſe and delight. Propoſe to them high and noble ſtudies, but give them your hand: keep them continually running, but not at their full ſpeed, leſt they grow weary, and loath, and abandon them. And indeed it is a much greater difficulty and maſter-piece, to direct and conduct *great parts*, then *mean ones*: *Parts* are *indifferent* to good or bad, and great parts to great good or great evil; and *all great evil*, as well as *great good*, proceeds from them. And which way ſoever they go, they are not eaſily diverted, their abilities

bilities ſupplying them ſtill with ſufficient defence for themſelves. *Maxima ingenia*, ſaith *Seneca*, *miror & timeo, mediocria probo*: as he is in leſs danger who *walks on a plain*, then he who *dances on a rope*. *Manutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottishman, who at 21. years old (when he was killed by order of the Duke of *Mantua*) underſtood twelve Languages, had read over all the Poets, and Fathers, diſputed *de omni ſcibili*, and anſwered *ex tempore* in verſe. *Ingenium*, ſaith *Scaliger*, *prodigioſum, & admiratione magis quam amore dignum, ei judicium defuit. Principes ſolent illa ingenia amare magis, quam bene doctos.* Such perſons, if *not well regulated*, (which as I ſaid is difficult,) become many times *proud and conceited*, angry and precipitious, ſcornful and preſumtuous; many times alſo light and freakish. And truly *mean* and indifferent, or even *low*, *wits* have more pleaſure and ſatisfaction, then theſe *high-flyers*. For truſting to their parts they neglect ſtudy and exerciſe, and ſo are eaſily ſurpriſed and diſcovered; when either not fully apprehending the queſtion and the conſequences of an opinion, or themſelves not well diſpoſed for diſcourſe.

3. THERE is another ſort who have not ſo great parts, but have a *volubility of language*, are able upon a ſuddain to ſpeak *de omni ente & non ente*, and of them too, *pro & con*. This paſſeth, amongſt Women and ordinary people for *Eloquence* and great parts, but amongſt diſcreet and ſerious perſons, for *impertinence*. And the rather, becauſe theſe Men chuſe to talk commonly of things they underſtand not, or are

are moſt improper and unknown to the company; and of them alſo, without order, or method; and have, when at a *non plus*, certain *common places* to retire to; leſt they ſhould fall into that terrible diſgrace of having no more to ſay.

4. SOME perſons (tho very few) have a ſtrong *indoles* or inclination to, and abilities for, ſome particular ſcience; *ſtrong*, I ſay; for a ſlight fancy to one more then another is not ſtraightways (as they call it) *a Genius* to ſuch a thing: for *moſt men* are not altogether indifferent to *all ſorts* of learning, (tho *Card. du Perron* could never obſerve that he was more affected to, or more apt for, one ſcience then another) and yet may arrive to a great perfection in that, whereto they are leaſt diſpoſed. But if his *Genius* lead him ſo ſtrongly to any one Science, that he be unapt to others, it is by all means to be humored. *Ne tentes* (ſaith *Quintil.*) *quod effici non poteſt; nec ab eo, quod quis optime facit, in aliud, cui minus eſt idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jeſuits*, under whoſe education he was, very unapt for learning, and ready to be ſent back to his Parents, to be ſome other way emploied, before they would quite abandon him, one of them reſolved to try him in Mathematicks; wherein in a ſhort time he profited to admiration, and grew very famous and eminent in thoſe ſtudies. Or if his *Genius* be accompanied with a noble and generous wit, let great endeavor be uſed to teach him *other* Sciences; and if that, he is inclined to, be not the nobleſt, to take him off

from *it* alſo. *Omnino iniquum eſt nobiliora ingenia dedoneſtari ſtudiis minoribus.* Yet many times it is difficult to bring ſuch off their inclination; as in *Monſieur Paſcal*; out of the Preface to whoſe laſt book I will tranſcribe ſome paſſages very memorable both concerning the *precociouſneſs* of his wit, and ſtrong *inclination* to Mathematics.

"*Monſieur Paſcal* was obſerved in his child-
"hood to have had an admirable underſtand-
"ing to pierce into the profundity and depth
"of things; and to diſcern ſolid reaſon from
"ſuperficial words. In ſo much that when they
"offered him words only, his underſtanding
"was reſtles and unſetled, until he had diſco-
"vered reaſon. At 11. years old, at table, hav-
"ing ſtruck an earthen dish, and obſerved it
"to make a ſound, which ceaſed as ſoon as
"touched with his hand, he was very earneſt
"to know the cauſe thereof; and from that
"began to demand many other queſtions con-
"cerning ſounds, in ſo much that he made
"then a ſmall, but very ingenious, treatiſe
"concerning ſounds. This his ſtrange inclina-
"tion to ratiocination, made his Father fear,
"that if he ſhould give him any inſight into
"Geometry and Mathematics, he would be ſo
"much taken with them, that he would neg-
"lect all other ſtudies, eſpecially Languages.
"He therefore reſolved to hinder him, to lock
"up all the Books of thoſe Sciences, and not
"ſo much as to ſpeak of them in his preſence.
"But all this cautiouſnes ſerved only to excite
"his curioſity; ſo that he often intreated his
"Father to teach him Mathematics, or at leaſt

to

"to tell him what they were. His Father to "ſatisfy him ſomewhat, in general ſaid, they "were Sciences which taught how to make fi- "gures equal or proportional one to another, "and withal forbad him to ſpeak to him, or "think any more, of them. A command im- "poſſible for ſuch a wit. For upon this hint "he began to revolve them continually in his "mind, eſpecially at his times of recreation. "Once eſpecially being in a large Hall (where "he uſed to divertiſe himſelf) he began to make "figures with a coal on the pavement, as a "circle, a triangle of equal ſides, or of equal "angles, and the like, and this he did eaſily. "Afterward, he began to ſearch out and make "propoſitions. But all Books and inſtruction "being by his Fathers diligence concealed from "him, he was forced to give names and defi- "nitions after his own invention. A circle he "called a round, a line a bar, &c. After this "he framed alſo to himſelf Axiomes, and upon "them Demonſtrations after his own manner, "till he arrived to the 32. *Prop.* E. *l.* 1. His Father "ſurprizing him in this poſture, was mightily "aſtonished when he heard him diſcourſe, and as "it were analize his propoſitions. And here- "upon, by the advice of friends, he put into "his hands *Euclides Elements*, which he read and "comprehended at 12. years old, with as great "pleaſure and facility, as other Children do "Romances: he read and underſtood it all by "himſelf without any Maſter; and advanced ſo "much in that knowledg, that a while after at "*Paris* he entred into the Conferences of learn- "ed Men, held once a week concerning Ma- "thematical queſtions. Thither he brought his

"own inventions, examined others propoſiti-
"ons, &c. and yet was all this knowledg only
"the product of his leaſure hours. At 16. years
"old he compoſed a treatiſe of *Conics*, which
"*Monſieur Deſcartes* would not believe but to
" have bin the work of his Father, endeavor-
"ing to procure reputation to his Son. At
"19 years old he invented that Inſtrument of
"Arithmetic, which is in print; and at 23. hav-
"ing ſeen the experiments of *Torricelli*, he alſo
"added to them a great number of his own.
This example of *Monſieur Paſcal* is very extra-
– ordinary, as was that of *Pet. Damianus* to pie-
– ty, who being a Boy and almoſt ſtarved and
– naked, by the churliſh and unnatural uſage of
– his Brother, yet having found a piece of mony,
– not regarding his own neceſſities, he beſtowed
– it upon a Prieſt to pray for his Fathers Soul.
Moſt men are fit for many Sciences, and that inclination, which they have to one more then another, is ordinarily *from their ability* to perform one more then another: as memory is for ſome; wit for others; courage and bodily ſtrength for others, &c. or *from their own imitation, or others recommendation*, by word or example to one thing more then another; or *from ſome external and accidental effect* they have ſeen or known of any one, or ſome ſuch like. Put tho all men have not, or ſcarce any have, *all faculties* excellent in an equal degree; it will be the Teachers care and Educateds endeavor to better that, wherein they are *moſt defective*; but ſo all waies, that you conduct them by that way they will go. Too much ſtrained-wits, as forced grounds, badly correſpond to our hopes. *Unuſquiſque ſuum noſcat*, ſaith *Tully*,

Tully, ad quas res aptiſſimi erimus in iis potiſſimum elaborabimus. Seneca ſaith, that *Virgil* was as unfortunate in Proſe, as *Cicero* in Verſe. But I am rather perſwaded that both the one and the other proceeded from want of practiſe. For *Taſſo* was eminent in both; and *Ovid* was an acute and eloquent Declamator as well as a fluent Poët. And *Sen.* l. 2. Cont. 3. ſtories of him, that being importuned by his Friends for liberty to expunge three verſes out of his Writings, he yeilded upon condition he might except three, and named thoſe they would have blotted out.

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great rules to be obſerved. 1. *Begin not to teach a new ſcience till your Scholar underſtand all that is neceſſary* to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for ſo he will learn both more and cheerfuller. Whereas the mind cannot to purpoſe intend many things at once. Tho ſuch ſtudies as have correſpondence and affinity may well be conjoined; for the comparing illuſtrates both, and variety takes off the tediouſnes. See *Quint.* l. 2. c. 12. Be not too haſty with your Scholar; *advance* him *not too faſt*; lay the foundation ſure and ſtable. Remember that you are not powring into a bucket, but filling a bottle; the putting in too much hinders any from entring. He that eats faſter then he digeſts, breeds crudities, and work for the Phyſician to purge away. Beſides he that underſtands, goes on cheerfully and ſecurely. Which I take to be the reaſon, why *Men of age make greater progres in*

learning, then Children. Jul Scaliger began not to learn *Greek* till 40. years old, and then maſtered it in a very few months, as he did *French* and *Gaſcon* in three. *Pet. Damianus* learn'd not to read till mans eſtate, yet proved one of the eminenteſt Scholars of his time. *Baldus* entred ſo late upon the Law, that they told him he intended to be an Advocate in the other World. 2. *Teach not too much at once*, but take your Leſſon in pieces, let him ſpell before he read; invent in English before in Latin, confuſedly before in order; then *chuſe* the beſt, put it in *order*, *turn* it into Latin, and then *file* and polish it. It is reported of *Virgil*, that he firſt compoſed his matter in Proſe, then turn'd it into Verſe, afterwards reformed thoſe Verſes to fewer; and laſt of all reviſed and amended them. To theſe rules I muſt add, that *he be taught things neceſſary* or *uſeful*. Such are,

1. LANGUAGES. The *Bulla Aurea*, tit. 26. commands all the Sons of Electors to be brought up from 7. years old, in the *Italian* and *Slavonian* Languages, and to perfect that ſtudy before 14. That is preſcribed to the German nobility; but for ours it ſeems requiſite, that they learn the *Latin Tongue*, ſo much as to underſtand an Author readily, to write and ſpeak it competently; and if they go abroad, the more readily they ſpeak it, the better. Other of the *learned* Languages are ornaments, but not ſo neceſſary as the *Modern*: and of theſe, theirs, with whom we have moſt converſe, are the moſt uſeful.

2. IT is requiſite that he learn to *ſpeak perſpicuouſly*,

ſpicuouſly, decently, and *perſuaſively,* which is *Rhetoric.* To underſtand the difference of ſtiles Epiſtolary, Hiſtorical, and for Orations in all the three kinds. Alſo to *compoſe* and *pronounce* them hanſomly, at leaſt in his own Language. It is better alſo, if he underſtand and practiſe (tho not much, except he have a conſiderable dexterity in it) *Poetry*; without which no man can be a perfect Orator, but his fancy as well as expreſſions will be low and mean. *Poetry* warms the imagination, makes it active, and promt to ſoar to the top of *Parnaſſus*; it emboldens to the uſe of a loſty *Metaphor,* or confident *Catachreſis.* Beſides accuſtoming the ſtile to meaſure gives inſight, judgment, and readines alſo in Oratorical number. It teacheth alſo to chuſe good words, to conſider, weigh, and pierce better into what we read, to take notice of the moſt delicate artifice, and diſcern ſparks of diamonds. So that it is obſerved, that when *Poetry* is deſpiſed, other Sciences alſo are in the wane. One great piece of *Poetry,* and perhaps the moſt familiar and proper, is the *Dramatic,* in which could they be of good ſubjects, well garbled, and diſcreetly handled, it would not misbecome our young Gentleman to have his part.

3. MUSICK I think not worth a Gentlemans labor, requiring much induſtry and time to learn, and little to loſe, it. It is uſed chiefly to pleaſe others, who may receive the ſame *guſto* from a mercenary (to the perfection of many of whom few Gentlemen arrive) at a very eaſy rate. I ſhould rather adviſe Singing, eſpecially if you fear him ſubject to a conſumtion;

which

which, beſides that it ſtrengthens the lungs, modulates the voice, gives a great grace to elocution, and needs no inſtrument to remove or tune.

4. TO *diſcourſe pertinently and rationally* is alſo neceſſary. This is Logic; which tho taught in every Colledg, and every one learneth, yet do very few attain perfection in it. *Error* is ſo well diſguiſed, *Verity* is alſo ſometimes ſo deep, and our cord ſo ſhallow, that it requireth very much experience, to be able readily to diſcover the truth, and diſſolve a ſophiſm. Theſe knowledges already mentioned are but *foundations*, upon which all Sciences are *built*, but themſelves appear not in the *edifice*. For they are nothing but regulating and *perfecting the actions of our natural faculties*; not *informing* them with any new or extrinſecal accedent; they are diſpoſing and preparing the *table*, that good reſemblances may be *drawn* upon it. They are neceſſary that a man may make the beſt advantage of his natural parts in apprehending of other *Arts* and *Knowledges*. Some indeed have bin of opinion, that a *Gentleman* needs no more, but what nature hath given him. *Licinius*, and a great *General* in our own times, were ſo illiterate, that they could ſcarce write their own names. *Lewis XI.* deſired his Son might underſtand no more Latin then, *Qui neſcit diſſimulare, neſcit regnare*. But what harm had it been if he had ſaved his Succeſſor the labour and pains of weeding out of *Paris* and all *France* ſo many ignorant and foolish perſons, and planting better in their rooms? For which the Hiſtorians

rians tax him. Or what harm had it bin, if he had permitted his Son (Charles VIII.) to have learned ſomewhat of *Latin*? He could at the worſt but have done as he did, that is commit his buſines to others, and not be able to diſcern good counſel from evil, and intereſſed. But it ſeems that Prince had but one trick in *King-craft*, and that a very mean one; more Latin might have taught him others, and not to have needed that, ſo baſe and unworthy of a Prince. As it did thoſe great *Monarchs*, who were practiſed in them, *Julius*, *Auguſtus*, and the reſt of that family; (whereof *Nero*, to his diſhonor, was the firſt that ſtood in need of borrowed eloquence, *Seneca* making his ſpeeches for him;) *Trajan*, *Hadrian*, *M. Aurelius*, and that miracle of Princes, *Severus Alexander*. *Hannibal* wrot the lives of two famous Generals: and *Alexander* ſlept with *Homer* under his pillow. I will not muſter up any more examples; they are infinite. Learning, i. e. *Sciences* are not *neceſſary* to every man; nor all to any man; yet are they uſeful to all, tho not to all equally. but that is beſt, which is moſt beneficial and proper for every ones condition of life. *Learning and ſtudy makes* a young man thinking, attentive, induſtrious, confident, and wary; an old man cheerful, and reſolved. 'Tis an ornament in *proſperity*, a refuge in *adverſity*; an entertainment at *home*, a companion *abroad*: it cheers in ſolitude and *priſon*; it moderates in the height of *fortune*, and upon the throne. In *theſe parts of the World* we ſeem to run after *Sciences*, and think them to be all things; whereas the great and *univerſal buſines* of our life, eſpecially active,

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is wiſdom, prudence, noblenes, and liberty of ſpirit. *Sciences* are neceſſary to mans life, and Profeſſors of them are requiſite to inſtruct ſuch, whom it concerns to know and exerciſe them; in other perſons wiſdom is the chiefeſt, and what can be ſpared from acquiring that, let it be beſtowed upon Science. By the way, take notice, that theſe are not both the ſame, that to *be learned* is *not to be wiſe*; nor are Sciences to be placed in the upper room, notwithſtanding the honor and wealth to be acquired by them. They are particular means for the obtaining particular ends; and diſpoſe a man very much for wiſdom alſo: but the great univerſal *Art* is, *Tu regere imperio populos, &c.* to excel others in virtue, prudence, and thoſe abilities which render him more uſeful in the general concernments of Mankind. Beſides Sciences are eaſily learned being taught by routte and courſe; but *wiſdom* requires greater *advertency*, and more *accurate obſervation*; which all are not able to *learn*, and very few to *teach*. But, if a young man be induſtrious and of good parts, there is time enough both for Sciences and wiſdom. Thoſe are more properly the emploiments of youth, this of maturer age. He may obtain thoſe before he be well capable of this, I mean a ſufficient perfection in them; not ſo much as is required for a *Profeſſor*, but ſo much, as is neceſſary or requiſite for *a Gentleman*. Nor will the acquiſition of them hinder his progreſs in this, but much further, and advance, it. Both becauſe of the well-diſpoſing of the faculty, and of the affinity between both knowledges. Amongſt Sciences therefore I recommend to him,

5. THE

5. THE *practiſe of diſcourſing*, or the ſeeking after truth by Evidence, which is *Mathematics*, *Geometry* eſpecially. I mean not a ſuperficial taking upon truſt the *Propoſitions*, or the *practical* part only, or *Inſtruments*; theſe ſpoil, make not, *Mathematicians*; but the *high road of Demonſtration*. This is the firſt part of the building that appears above ground; it is practiſing them in the greateſt *Inſtances* of invention that we know; it fixeth the fancy, it accuſtometh to thinking, and enquiring after truth in all diſcourſes. *Analytica* is the gage of a mans part, and *Algebra* the pinnacle of argumentation. Only let it be remembred, that I adviſe it here as a *piece of Education*, not a profeſſion. I would not have a Gentleman give up himſelf to it; for it makes him leſs fit for active life, and common converſation; *except* he well conſider that he cannot find his Demonſtration in all matters; *except* he can be content with ſuch evidence as the ſubject affords; and not deſpiſe a proof, becauſe he can ſay ſomewhat againſt it: and *except* he can apply his mind and intention to things as they are in the World; and not rack them to the accurate model of his exactly regulated Imagination.

6. NATURAL *Philoſophy*, but eſpecially *Ethics*, and *Politics*, should alſo not be neglected. Which will diſpoſe him, when he comes to greater maturity, to comprehend the *Laws*, eſpecially of his own, and neighboring Nations, and their Government. Of which I shall ſpeak hereafter.

7. YET

7. YET one thing we lack. *Albertus Magnus* desired of God 5. years before his death, that he might forget all that he had learned in those studies, that he might entirely give himself up to *devotion*. The example also of *Monsieur Pascal* is very eminent. "Tho he was "able, as any man could be, to pierce into the "secrets of nature, and actually did see very far "into them; yet more then ten years before "his death, he so well understood the vanity "and nothingnes of all those kinds of know-"ledg, and conceived such a distast against them; "that he could hardly endure men of parts "should seriously discourse of, or busy them-"selves in, them: from that time he alwaies "professed that nothing besides *Religion* was an "object worthy an ingenious mans study; that "it was a proof of the lownes, whereto we "were thrown by the fall, that a man should "seriously fasten upon the search of such things, "as contribute little or nothing to his happi-"nes. Wherefore his usual saying was, that all "those Sciences produced no consolation in "the times of affliction; but that the know-"ledg of Christianity was a comfort both in "adversity, and defect of all other knowledg. "He believed therefore, tho there were some "advantage or customary obligation to study "things of nature, and to be able to conceive "and discourse rationally concerning them; "yet it was absolutely necessary not to prize "them above their just value. And that if it "were better to know and undervalue, then be "ignorant of them; yet it were better to be "ignorant of, then know and overvalue them. The gentle spirit of *Petrarch* also long before his

his death quitted his *Helicon* and *Muſes* for mount *Olivet* and *Divinity*. *Card. du Perron* kept not ſo much as any book of humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or Hiſtory in his Library. The Hiſtory of *I. Pic.* is very remarkable; for being falſely accuſed by his Emulators of 13. points of Hereſy in thoſe 900. concluſions which he propos'd (at 19. years old) to be publickly diſputed by any opponent; and endeavouring to defend himſelf (which he did very learnedly in his Apology,) God gave him the grace to examine more narrowly the whole courſe of his life, and to diſcover in himſelf what no other had eſpied. For being a Prince young, very beautiful, and moſt wonderfully agreable in converſation, he uſed to make love to many great Ladies; but upon the foreſaid occaſion he not only abſolutely gave over all that ſort of converſation, burning alſo the books of his amours in Latin and Italian verſe, but he alſo quitted the whole ſtudy of Philoſophy, and entirely betook himſelf to Divinity. Somewhat like did *Bembus*, *Ronſard*, *Marc-Ant. Muretus*, *Laur. Gambaro*, and *Cavalier Marini*. And *Naugerius*, tho formerly a famous Poet, yet afterwards ſo much deteſted all licentious compoſitions, particularly *Martial*, that every year he bought up a conſiderable number of ſuch books, and upon his birth-day ſolemnly burnt them. *Nonnus in penance* for his *Dionyſiaca* paraphras'd the Goſpel of St. *John*. *Pet. Veliardus* not being able to abolish the cuſtome of reading the Poets, &c. *Omnes Poetas, ſcriptoreſque profanos Evangelicos faciebat. Omnia ad exædificandam in*

timore domini juventutem accommodabat, ut unde non pauci perniciem periculumque ſuis diſcipulis ferunt, inde illis in ſalutem & morum diſciplinam compararet. Orlan. in vita P. Fabri. Theſe, you will ſay, did well to begin to diſengage themſelves of their riding poſture, when they came in ſight of their home: but that it will be difficult to perſwade young men coming into the World to follow theſe examples. This I grant; yet ſome time ſhould be given to him that gives us all, *even in youth*; and the more the better; and as before I adviſed to the *practiſe of Religion* in the very beginning; ſo, as they grow towards maturity, I would perſwade them to the *ſtudy of Divinity*, even that *decried ſtudy of School-Divinity*. Which the great Earl of *Strafford*, and many other very wiſe Perſons and States-men have themſelves ſtudied, and others recommended. *Theologia Scholaſtica principi viro neceſſaria; nam, dum quæſtiones ſuas diſcutiunt, omnes ſubtilitates, effugia, ſuſpiciones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas, and ſearch out, their ſubject, then any other whatſoever. Which partly might be the reaſon why *Monſieur Paſcal* fell into ſuch an utter diſlike and loathing of his Phyſical and Mathematical ſtudies in compariſon of Divinity. For tho he afterwards made that diſcourſe of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almoſt without ſtudy; and beſides he intended it for another purpoſe far differing from Mathematics. But if ever this learning was *neceſſary*, it is now much more certainly, when ſome are ready by the ſtudy of Nature

to

to immerſe God in matter; and with thoſe impieties of *Democritus* and *Epicurus* to confound him with Nature: and others, for want of this ballaſt in theſe unſetled times, are driven upon rocks and ſands by the ignorance of ſome, and craft of others, that lye in wait to deceive the *better-minded*, but *leſs learned*, then themſelves.

6. AND the *beſt place* and *manner of learning* theſe, and all other Arts and Sciences, or what belongeth to them, I take to be in *the Univerſities*. And ſo hath bin the general opinion from the very beginning of learning. Theſe were the *Schools of the Prophets* in Gods Church; and ſuch were *Athens*, *Alexandria*, and many other places, among them that followed their own reaſon. For theſe were the great *Markets for Learning*; *here* reſided the beſt learned, and greateſt frequency of them; *here* was emulation and mutual information in ſtudies: *here* were opportunities of diſcourſing, ſtudying, and continual advance; *here* were Books, privacy, and all other neceſſaries for that purpoſe. And ſtill to this day in all Chriſtendom is this obſerved; every Nation, whether Kingdom, or Common wealth, makes the eſtabliſhing and well regulating their *Univerſities*, one of the principal parts of their care. For from hence they draw *able ſubjects* for all profeſſions and emploiments; here they inſtitute, both in learning and manners, the whole Youth of the Nation, and the hopes and honor of the growing age. And therefore do the Supreme Magiſtrates, by ſuch great rewards, and immunities, encourage and procure the beſt *Profeſſors*

and Teachers in every Art and Faculty. And ſuch rewards are needful to entice perſons of great parts (as ſuch muſt be,) to ſuch indefatigable and unceſſant labor and ſtudy, and to quit all the means of advancing themſelves in the Common-wealth to ſerve the Public. In theſe places you may find skilful men in all Knowledges you deſire: *ſome* give their mind and time to *Languages*, *others* to *Sciences*; either to have a right and large knowledg, or comprehenſion of things, whether the effects of Nature or manner of her operations; or of the ſublimer and abſtruſer general propoſitions concerning the higher and nobler entities, and ſuch as are not obliged to the Laws of Nature: *others* to be able to expreſs their knowledg and notions, whether *popularly* by orations and ſpeeches, wherein they are frequently exerciſed; or convincingly to learned Men, by their continual Diſputations, to which they are educated. I mean not that arguing and diſcourſing, which a Student uſeth with his own ſelf to find out the truth, but that which comprehendeth both this, and the aſſiſtance alſo of others, *public and open Argumentation pro & con. This is it* which brings a queſtion to a point, and diſcovers the very center and knot of the difficulty. *This* warms and *activates* the ſpirit in the ſearch of truth, excites notions, and by replying and frequent beating upon it, *cleanſeth* it from the ashes, and makes it shine and flame out the clearer. Beſides it puts them upon a continual *ſtretch* of their wits to defend their cauſe, it makes them quick in replies, intentive upon their ſubject: where the *Opponent* uſeth all means to drive his

his Adverſary from his hold; and the *Anſwerer* defends himſelf *ſometimes* with the force of truth, *ſometimes* with the ſubtility of his wit; and *ſometimes* alſo he eſcapes in a midſt of words, and the doubles of a diſtinction, whilſt he ſeeks all holes and receſſes to shelter his perſecuted opinion and reputation. This properly belongeth to the *Diſputations*, which are exerciſes of young Students, who are by theſe velitations and in this palæſtra, brought up to a more ſerious ſearch of truth. And in them I think it not a fault to *diſpute for victory*, and to endeavor to ſave their Reputation; not that their queſtions and ſubjects are concerning things of ſmall moment, and little reality: yea I have known ſome Governors that have abſolutely forbidden ſuch queſtions, where the truth was of concernment; on purpoſe that the youth might have the liberty of exerting their parts to the uttermoſt, and that there might be no ſtint to their emulation. But indeed in *natural Philoſophy* (wherein the greateſt liberty is given) what is there that is not diſputable? and even they, who moſt pretend to experiments, will find it difficult to produce one *new*, or confute an *old*, univerſal propoſition; and when they ſhall diſcover one, they will find it diſputed both with contrary reaſons and experiments. So true is that of *Salomon*, Eccleſ. 4. *Tradidit mundum diſputationi eorum, ut non inveniat homo opus quod operatus eſt Deus ab initio uſque ad finem.* And of Siracides, Eccluſ. 18. *Non eſt minuere neque adjicere, nec invenire magualia Dei. Cum conſummaverit homo tunc incipiet, & cum quieverit operabitur.* There may be further diſcoveries, as perhaps was the cir-

culation of the blood, and ſome others; and with all thankfulnes we acknowledg, and embrace their labors that endeavor ſuch advancement: but to lay new principles, eſpecially ſince the received are incorporated into all common ſpeech, and our Languages are formed conformable to them; and conſequently all mens notions ſet accordingly, which will not be altered and extirpated by ſmall fancies, is a buſines of an higher difficulty. Beſides *Ariſtotle* himſelf, whom all Univerſities, Chriſtian, have followed about 400. years (longer then any other of his maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in Natural Hiſtory; witnes thoſe moſt learned works in that ſubject. Yet did he write his Philoſophy conformable, not contradictory, to his knowledg in particulars; and therefore it muſt neęds be very difficult to overthrow that which is ſo well grounded, which was the product of ſo much experience; and by none but thoſe who are better verſed in that learning then himſelf. Neither is his *Philoſophy* more *notional* then all Sciences, which are delivered in a *Synthetical*, i. e. a doctrinal method, and begin with univerſal propoſitions. I acknowledg indeed one point of Education, wherein I wish our Univerſities more defective then they are, i. e. that which the Ladies call *breeding* and *accomplishment*; a fault incident to all theſe Schools of Learning, even to *Athens* it ſelf; for *Plutarch* tells us, that long before his time ſome perſons wondred, why thoſe, that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's ſtay there began to *know nothing*; and the

the longer they ſtaied the *greater clowns* they proved. A *negligence* incident to thoſe, who have their minds more emploied then their bodies; and who converſe not with the gallantry of the age.

7. THAT you may judge the better of *Univerſities*, I will ſet down the manner of Inſtructing in forreign *Univerſities*, or alſo our own in former times; without reflecting upon, or judging our preſent practiſe. Anciently in *Oxford* and *Paris*, (the two only general Studies for a long time on this ſide the Alps) I ſuppoſe in the others too, their *reading* was *dictating*, and their *learning writing* thoſe dictates of their Maſter. *Card. d' Eſtouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it ſhould ſeem) the manner now generally uſed; which is, *firſt* an account of the former Lectures; *then* to read and write about half an hour; *then* to explicate that about an equal time. Experience ſince hath added an hour more for the Scholars *conferring* one with another in circles, in preſence of their Reader, and *diſputing* upon queſtions given them the reading before. The hour that remains, the Maſter begins another Lecture, explains it to them, and gives them queſtions for the next diſputations. Yet the *Jeſuits* in *Portugal*, to eaſe their Scholars alſo of much of the labor of writing dictates, have printed a *Courſe of Philoſophy*, which they explain, confer, and diſpute upon. And this ſeems the beſt way: but whether introducible amongſt us; or if it be, whether better then Tutors reading privately

privately in their Chambers, especially if Tutors be diligent, it is not fitting for me to determine.

8. THE true *method of studying* to render any one a learned man, I conceive *not* to be, *to trust to his memory*; *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoriæ custodire; at scire est & sua quæque facere, nec ab alio exemplari pendere.* And these differ as much as *digesting* our meat, and *reserving* it in a cupboard. Wherefore *neither* is it *to be able to quote many Authors, nor* tell their opinions, *nor* to repeat their pretty sentences or profound subtilties: as *neither to read many Books*, nor to say them by heart, is to be a *Scholar*: but to *digest* what is read, and to be able to know where a difficulty lies, and how to solve it, *i.e.* to make it your own, and to be able to satisfy your self and others in that which you conceive to be truth. *First* of all then, *propose* to your self a subject; never read at adventure the book newly come out, or in fashion, whatever subject it handles, for that is commonly lost labor: but *read* alwaies *with design:* then shall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia.* Having fixt upon your subject, *take an Author*, a modern one, and the learneder the better: and *consider first the latitude and method of your Science*: and then *begin with his first question*; upon which first use your own thoughts; or at least yours together with his, *i.e.* let your imagination loose, both before and when you read; discourse, doubt, argue upon and against; and draw consequences from your

Author

Author; who is many times but a ladder to your own inquiſitivenes. When you have *found a difficulty*, which neither your own thoughts, nor his writing, do reſolve, make uſe of other Authors of the ſame ſubject; for what one *wants* another *ſupplies*; your difficulty perhaps your Author foreſaw not, another did. And by the citations of modern Authors yon will eaſily be directed where to look for ſatisfaction. When that queſtion and the difficulties and ſolutions are fixed in your mind by ſufficient *meditation*, go to another, and ſo forward.

CHAP.

CHAP. XI.

Of Invention, Memory, and Judgment; and how to help better, and direct them.

IT is not my purpose to intermeddle with any particular *Art* or *Science* in this discourse; but only with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume, what before I only mentioned, that there are three *faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

1. WIT, the actions whereof are *fancy*, or *invention*, is in ordinary acception, *nothing else but a quicker apprehension of such notions, as do not usually enter into other mens imaginations.* It consists (saith *Thesauro*) in 1. *perspicacity*, which is the consideration of all, even the minutest, circumstances: and 2. *versability*, or speedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminisheth, and in sum puts one thing instead of another, with like dexterity, as a jugler doth his balls. It differs very much from *judgment*; *that* is more perspicacious, *this more* profound; *that more* quick, *this more* stable; *that* chiefly considers appearances, *this* reality; that produceth admiration and popular applause, *this* profit and real advantage. *Ingenious men* are commonly impatient of

of thinking, and therefore take appearances for reality; and their fancy ſtill ſuggeſting new conceits, ſuffers them not to weigh or compare reaſons: wherefore they are commonly unfit for buſines; their ability conſiſting in ſudain apprehenſions, and quick expreſſions; whereas 'tis only ſtudy, and thinking, that hatcheth and produceth all noble deſigns and actions and if *ingenious* men do come to *conſider* ſeriouſly, or to deliberate, they are able to ſay ſo much for either ſide, that they have no *reſolution*; they *diſpute well*, but *conclude nothing*. Conſequently they are irreſolute, inconſtant, and unfortunate: and their *wit* failing before they arrive at old age, and not being furniſhed in their memory and judgment, they become flat and contemtible. But if *wit* be *joined with power*, it is very dangerous to the public. *Sapientia ſine eloquentia parum prodeſt civitatibus; eloquentia ſine ſapientia nimium plerumque obeſt, prodeſt nunquam.* ſaith *Cic.* l. 1. *de Invent.* I think I may truly add, that all miſchiefs in Common-wealths proceed from theſe *Wits*; for wiſe men *will not* diſturb government, and fools *cannot*. Whereas the *Judicious* man is fitted for any emploiment, conſiders what dangers and evils may happen, and avoids them; conſequently is proſperous, brings about his deſigns, advanceth himſelf and family. And the longer he lives, the more doth his Talents increaſe. In ſum, *the one* is beſt in a Tavern or Coffy-houſe, *the other* at a Councel-table: *the one* is a facetious companion, *the other* a faithful friend; *the one* a good droll, *the other* a good Patriot; *the one* makes us merry, *the other* wiſe. *Wit*, ſay ſome, proceeds

ceeds from active ſpirits, or a greater degree of heat in the brain; the exceſs whereof produceth *madnes*; and ſo difficult is it to determine what degree ſerves for one, and what for the other, that the Proverb aſſigns them the ſame confines. And indeed the conceits of *Mad-men* are nothing elſe but high and extravagant *Metaphors*: as that of one who fancied himſelf a fire-brand, and deſired every one he met to blow him. Another thought himſelf a muſtard-ſeed. Another took himſelf for a glaſs-alembick with a long noſe, the droppings whereof he called Roſe-water. Others were Cocks, Urinals, &c. A leſſer degree of madnes was that they called *Enthuſiaſm* (many times from ſome vapor or water out of the Earth) which was imagined to come from the Gods, and which created the moſt ingenious *Poets*. Who all, pretending to that *afflatus*, continually call'd upon the Muſes, Nymps, and Preſidents of thoſe inſpiriting places, in the beginning of their Poems. And they, who are denied by *Nature* this faculty, and will not take the pains by *ſtudy* and exerciſe to prepare and fit themſelves, are wont to increaſe their heat or frenzy by *Wine* (which cauſeth a temporary madnes;) or by ſome *high Paſſion*, which hath the ſame effect as drunkennes. *Magna pars eloquentiæ eſt dolor*, ſaid *Seneca*, when he heard a dull Orator declame moſt eloquently that day his Son died. So *Polus* the Actor, that he might more vively repreſent the grief of a Father upon the body of his diſeaſed Son, brought in an Urn the ashes of his own Son, newly dead. This for one *Paſſion*. So for anger, *Si natura negat, facit*

facit indignatio, verſum. Archilochus and *Hipponax* two very bad Poets, yet for *ſpite* and *rabbia*, to be revenged of two perſons that injured them, invented thoſe doggrel ſorts of Verſes, Iambics and Scazons, whoſe force they ſo well applied, that their Adverſaries made away themſelves. And for *Love*, let the Smith of *Antwerp* be witnes; who being refuſed by his ſweet-heart becauſe of his dirty Profeſſion, changed his hammers and anvil for pencils and tables, and arived to be the famouſeſt Painter of his time. And *Buchanan*, when he kept Schole at *Bourdeaux*, hearing that a certain young Gentlewoman, for whom he had a great affection, was queſtioned for her life, on a ſudain tranſported perhaps with *Venus* as well as with the Muſes, went into the Court, where her cauſe was pleading; and demanding licence he defended her ex-tempore in heroick Verſe ſo excellently, that he moved the Judges not onely to ſpare the Lady, but to admire and afterwards much befriend his great ingenuity. But to let theſe paſs; *Wit* is the mother of facetiouſnes, conceits, jeſts, raillery, ſatyricalnes, (which is almoſt *ſynonymum* to wit,) drollery, quick reparties, quaint Metaphors, and the like, in converſation. Of projects, new Inventions, Mechanical Inſtruments, &c. And in learning is the great Nurſe of Poetry, Oratory, Muſick, Painting, acting, and the like.

2. JUDGMENT *is the deliberate weighing and comparing of one ſubject, one appearance, one reaſon with another; thereby to diſcern and chuſe true from falſe, good from bad, and more true and*

good from leſſer. Which who ſo doth, is a wiſe man, beloved of God, and reverenced of all good men. Its parts conſiſt 1. in *circumſpection*, or conſideration, of all circumſtances, advantages, accidents, &c. 2. *In ſagacity*, or collecting much from little hints; which requires both a great vivacity, ſerenity, and ſubtilty of ſpirit; all theſe together make up *Solertia*. 3. *In caution* or weighing all things for, and againſt, the ſubject. And 4. *Providence*, or previſion of futures, what may, and what may not, moſt probably fall out; which is the height of human wiſdom. A *judicious man* is ſtable, ſolid, ſerious, looks after truth, real advantage, and happines; is fit to govern and obey: is not rash or inconſtant; believes not eaſily; nor eaſily disbelieves, but as his reaſon guides him. His diſcourſe is not ſo *plauſible* as *ſolid*; uſeth *reaſons* more then *Metaphors*; ſpeaks to purpoſe, and knows when to hold his peace. He is what every one ſtrives, but few arrive, to be. This faculty is proper to all Sciences that depend upon *rational diſcourſe*, and much thinking, as Divinity and profound Myſteries thereof; Natural Philoſophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY *is the calling to mind or recollecting of what hath bin before known and apprehended.* They that excel in it are accounted many times *greater Clerks* then *wiſe men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their opinions; and *enterlace* their diſcourſe with ends of gold and ſilver. Yet, if not menaged by *judgment*, their opinion

opinion or learning is of little force or eſteem amongſt knowing men; who yet can gather many uſeful things out of their confuſion. This faculty is neceſſary for *Lawyers*, whoſe learning lies in quotations, and records; and who *number*, rather then *weigh*, their *Authorities*. 'Tis alſo proper for learning Languages, Criticiſmes, Philology, Antiquities; for putting out, commenting upon, and making Indexes to, Authors. It is a natural faculty and conſpicuous even in Children, who by it learn till they arrive to ſome conſiderable degree of Underſtanding.

4. IT is commonly imagined, that a *great memory* ſeldom accompanieth a *great wit*, or a *good judgment*; and that theſe three are incompatible one with another; that they have divers habitations in, and a divers temperature of, the brain. Whereas I think the contrary is generally, but not alwaies, true. And thence is gathered an effectual argument, that they are all menaged by one great *Agent*, *the Soul or ſpirit*; which is above temperature, place, and matter. That one man proves not excellent in all or many Sciences, proceeds not from the inhability of one or other faculty of the Soul; but either *from* the long time required to one ſtudy: *from* want of induſtry, every one being moſt ready to make uſe of, and cultivate, that, wherein they have ſome natural advantage, and to neglect the other; or *from* the too great attachment Men have to what they firſt maſter, ſo that all following ſtudies are caſt into the mold of the firſt; or laſtly *from* a miſtake, for that memory is not

ſo conſpicuous, except where wit and judgment are wanting. Yet in theſe later times what perſons have we ſeen eminent in all three faculties? *Eraſmus*, when a youth, had all *Terence* and *Horace* by heart; *Joſ. Scaliger* in 21. daies got by heart all *Homer* (the *Ilias* containing 31670 verſes, and the *Odyſſes* about the ſame number) and in 4. months all the other Greek Poets. *Jul. Scaliger* in his extreme old age had his memory ſo firm, that he repeated to his ſon 200. verſes at a time which he had before compoſed and retained in his memory 24. houres. *Monſieur Peiresk*, when a youth at School, could repeat all *Ovids Metamorphoſis*, and *Juſtins* Hiſtory without book. *Card. Bellarmin*, ſaith *Gallutius*, had ſuch a memory, *ut quicquid legeret ſcriberetve ſtatim ac ſubito reciperet, quicquid recepiſſet, fideliſſime conſtantiſſimeque retineret.* *P. Paulo Sarpi*'s great memory, as well as wit and judgment, even from a Child, read in his life. What a man *Monſieur Paſcal* was in divers Sciences, his other works; what in Divinity, the Provincials Letters, demonſtrate. I will omit *Joh Picus*, *Paulus Scalichius*, *Adr. Turnebus*, *Caſaubone*. *Card. Perron* in four daies got by heart all Eccleſiaſtes in Hebrew, and beſides his other vaſt abilities, was alſo an excellent Poet. Mr *Oughtred* in his old age had *Ovid* and *Virgil* freſh in his memory. *Fr. Suarez* had S. *Auſtins* works ſo by heart, that he could repeat, not only the ſenſe, but for the moſt part his very words; and if he was asked of any thing in his own works (22. Volums in fol.) he could tell the place and very page where he treated of it. But this himſelf called not *memory*,

mory, but *reminiſcence*; for it was indeed as much *judgment* as *memory*: for he was ſo well verſed in that learning, and ſo perfectly maſter of it (having read the whole Courſe of School-Divinity, as I remember, 17. times over) that if he were asked of any point, or concluſion, he would diſcourſe of it juſt in the ſame manner, and order, as he had writ it in his Books. I could produce many more inſtances. But in reaſon, the goodnes of the *judgment* muſt depend upon *invention* and *memory*; that being the faculty which gives ſentence according to the reports of the other two. Yet few there are in whom theſe faculties are, as I may ſay, mingled *and*. It is beſt therefore that all be cultivated and advanced as high as they are capable to be: and what is moſt defective is moſt to be helped. And Children having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is firſt to be menaged: only with this caution, that they be made to underſtand what they learn, and the reaſon of it, as ſoon as they ſhall be capable.

5. OF the bettering of *Judgement* we ſhall ſpeak in another place; but *for Memory*, becauſe we remember better thoſe things, 1. *which we* learn from our Childhood; 2. *which we* are more attentive to; 3. *which we* exerciſe our ſelves moſt in; 4. *which we* orderly apprehend; 5. *which we* can call to mind from the beginning; 6. *which we* conceive to be ſomewhat like; 7, and *which is* pleaſing to us; and becauſe childhood and youth have their *memory* (tho not ſo excellent as men, yet)

more uſeful then their *underſtanding*; therefore what ever they learn, *let it be got by heart*, that they may repoſe and ſtore up in their *memory* what their underſtanding afterwards may make uſe of: let them alſo *frequently render it*, and after ſeveral interſtitiums; which will be a great help to their *memory*, to the perfecting of which nothing conduceth ſo much as *practiſe*. Yet there is alſo an *Artificial* help to *memory*, which is variouſly and obſcurely delivered by many Authors; the ſhorteſt and eaſieſt method is this. Make uſe of a ſufficient number of places beſt known to you; as of Towns in the way to *London*, the Streets of *London*, or the Signs in one Street, ſuch in fine as are well known to you. Keep their order perfectly in mind, which firſt, which ſecond, &c. and when any word is given you to remember, *place* it in the firſt Town, Street, or Sign; *joyning* them together with ſome fancy, tho never ſo extravagant, the calling to mind your known place will draw along with it the fancy and that the word joined to it. And theſe you may *repeat* afterwards either in the *ſame order* as they were delivered, or *backwards*, or as you pleaſe. This ſerves very well for *words*, and indifferently for *verſes* after much practiſe; but it requires a long time by this art to remember *Sentences*. A *ſuccedaneum* to memory is *writing*; and Students are wont to ſerve themſelves of *Common-place-Books*, excellent helps to ordidinary memories. The beſt way that I know of ordering them, is; To *write down confuſedly* what in reading you think obſervable. [Young Students commonly take notice of remarkable Hiſtories, Fables, Apologues, (ſuch as are not,

in

in *Eſop*) Adagies, if not in *Eraſmus*, or *Manutius*, Hieroglyphics, Emblems, Symbols; (which are all but ſimile's dreſt after divers fashions) Hiſtories of heathen Gods, Laws and cuſtomes of Nations, Wiſe and uſeful Sentences, Elegant Figures, Reaſons and Cauſes, Deſcriptions and the like.] Leaveing in your Book a conſiderable margin; marking every obſervation upon the page as well as the pages themſelves with 1, 2, 3. &c. Afterwards at your leaſure ſet down in the margin the page of your Index, where the head is, to which ſuch Sentence relates: and ſo enter into the Index under ſuch a head the page of your Note-book, wherein ſuch ſentence is ſtored. Theſe Note-books, if many, are to be diſtinguished by A, B, C, &c. your Index muſt be well furnished with heads; yet not too much multiplied, leaſt they cauſe confuſion. Your own experience will continually be ſupplying what is defective.

6. INVENTION is bettered by *practiſe*, by *reading*, by *imitation*, and by *common-places*.

1. FOR *practiſe*, let him have a *Teacher*, who himſelf hath ſome conſiderable dexterity and practiſe in it, who may guide his charge by fit and eaſy rules and exerciſes, and not truſt him upon fishing in Books at firſt; and may take his ſubject after him, and ſhew him what more might have bin ſaid, and what he hath ſaid, bettered. Neither let the young man torture his mind at all; but ſet down what is ſuggeſted by his memory or fancy concerning his ſubject, be it conſiderable or no. The *Soul* will by little and little *heat*, and *wind* it ſelf, unto higher conceptions;

ptions; and in transcribing, may reject what is too obvious. Let him be taught first to *fill up a Sentence* with epithetes, oblique cases of the Instrument, manner, cause, and all circumstances and relations: which is easily known by the rection of the parts of his Sentence. Practise him in *most easy oppositions* of *Not* and *But*; in most *easy descriptions* of things most familiar to him, to enure him to the observation and taking notice of what he sees: in *enumeration of parts* and species, as *The old is better.* In *Histories or Fables*; giving him somewhat to make out the rest, as *Ultima omnium spes evolavit è dolio*; in most easy and *familiar similes*, as of a Shepheard and Magistrate, pismire and industrious person; sufficient variety of these is collected by *Erasmus.* Under simile's are comprehended also Metaphors, Allegories, Fables, Parables, Symbols and the like. And it were a good exercise amongst a circle of Scholars, to propose a *Symbol* (the easiest first) and every one to answer in his turn; *v. g.* let every one give his Symbol of *fortitude*, and a motto or word for it such as, *a Pillar*, which sustaineth the greatest weight laid upright upon it, the motto *Rectum stabile*; *a Palm tree* that grows up against a pressure, *Tu ne cede malis, sed contra audentior ito*; to *a Die*, *homo quadratus*; *An oaken bough* struck with lightning, *impavidum ferient*: A *Rock*, an *Anvil*, an *helmet*, &c. *Fables* are taken (as *Symbols* from things natural) from things animate, as an Eagle, Cock, &c. clothing them with speech and action; such betwixt Men, are *Parables.* So there are mixtures of all these, as, *Easter said to the Griggs*, *tarde venerunt.* There are also *compound* subjects, which they call *Emblems*, of which *Alciat*, *Sambucus*, and many

many others have made Volums. Such are also *Impresa's* of great Men, a vast number whereof are collected by *Typotius* and others. Another way of practise is, to *apply* all such things as he seeth, or as occur in his ordinary busines or conversation, to somewhat of morality, policy, &c. As seeing an Ivy thrust down the wall upon which it grew, one said, that was the perfect emblem of a *flatterer*; an onion having its germe covered with so many scales, representeth a man that *conceals* his intention under many pretences, and the like.

2. FOR *reading*; verse him well in *inventive Authors*: such are generally all Paradoxists, Satyrists, such as write one against another, Declamators, Controvertists, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*; I name him last, because, tho his matter be very good, yet he husbands it well, and spreads it thin. Among the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatists*, &c. Let him also use his own *invention* before he reads upon his subject; and in *reading* set down what his own fancy suggests upon, or besides, the Author; and let him alwaies *read*. *Cassiodorus* reports of *Tully*, that he refused to plead when it was expected, because he had not read upon his subject.

3. FOR *imitation*; let him *imitate* those he readeth (as is taught in Rhetoric) by *translating*, *paraphrasing*, *epitomizing*, and *composing* upon his own subject somewhat like the other. Give him the same subject with an Author unknown to him; and then compare his conceits,

ceits, fancies, reasons, metaphors, &c. with the Authors. Let him also vary discourses, as an *History* into a *Dialogue*, or *Epistle*; which take their Arguments from all occasions; as *Antenor* to *Priamus*, to send back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epistles and Discourses, as *Mitio* to *Demeas* to spare his Son, and the like.

7. 4 FOR *Common-places* and helping the Invention by them, many have written very copiously; others think it altogether unuseful. For that experience testifies, *That those*, who have passed the course of their studies, and never understood or practised this Art, have yet had very good inventions; *that those* who use their fancies, do not all serve themselves of these common-places, nor beg at every door for Arguments and Metaphors; *that* the matter suggested by these places is only general or an heap of universal notions, which is rather a disadvantage then an help. Thus *l' Art de penser*. But on the contrary, it must be acknowledged, *that* all the Ancients, *Aristotle*, *Cicero*, &c. made great account of this; *that* tho some have great parts, that they can without Art perform the effects of art, yet all Fields have not a River or a Spring in them, but some require the diligence of a bucket; *that* those (whom they called *Sophistæ*) who governed learning in their daies, made Profession, out of these places, to teach to discourse upon any subject *pro & con*, and to say all that could be spoken concerning it: *that* many of late daies have attained to plausibility in discourse meerly

ly by *Lullies* art, which is but a few of thoſe *common-places*; and thoſe too the moſt general and indiſtinct: *that* all conceptions are drawn out of theſe *places*; and if reaſon, naturally as it were, and of her ſelf runs to them, it cannot but be very uſeful (for Art is a more certain guide then Nature) to make her ſee her own power, to diſcover to her ſelf her great treaſure, and to direct her, whither to go for what she wants. For if the ſoul be a great Palace furniſhed with all neceſſaries; is it not a conſiderable aſſiſtance to the general Diſpenſer, to ſhew him where every thing is diſpoſed and depoſited in its proper place? The ſole reaſon, why theſe are not more taught in the Schools, is, becauſe they are included in, and learned together with, Logic and Philoſophy, and tho the uſe of the Topics in Logic be quite different from this here intended (which ſeems to be the miſtake of that Author) yet being the things are the ſame, it is left to the diligence and verſability of the Underſtanding, to apply them according to all their uſes. The uſes of Topics in Logic and Rhetoric, are to diſcover the value and force of a propoſition in order to find out the truth, and to produce aſſent in our ſelves or others, either by conviction or perſwaſion; but here they ſerve to procure a right notion and apprehenſion of things, by conſidering all that belonges to them: as alſo to communicate the ſame right notions to others; and by queſtions to draw forth as many notions as the ſubject will afford. It is true alſo, that theſe *places* are general; for being the *common* ſprings of wit and invention, they cannot be otherwiſe; Invention being the well applying of general

pre-

predicates to particular ſubjects. Thus much alſo I confeſs, that theſe *Topics* are not ſo profitable to them, who already underſtand Sciences, as to thoſe who are ignorant; and concerning the uſefulneſs of them to *ſuch*, *Matteo Pellegrini* (of whoſe *Fonti del' ingegno* I have made much uſe in this chapter) telleth us; that the Gentleman, for whom he compoſed that Book, by the uſe of it, arrived to ſuch a perfection, as to be able in a ſhort time to write, without defacing one word, many pages concerning any the meaneſt ſubject propoſed to him; to the great admiration of as many as knew him.

It is alſo *to be noted*, that ſome *ſubjects* are *barren*, which notwithſtanding will ſerve very well for *beginners*; ſuch as are univerſal, plain, ordinary themes and propoſitions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with ſome rare or unaccuſtomed *circumſtances*; ſuch as have a ſhew of *novelty* or *unexpectednes*, for nothing elſe is grateful. As to *congratulate* for a degree, marriage, &c. are barren, except there be ſomewhat particular of age, ſeverer examination, extraordinary merit, &c. *It is* alſo *to be noted*, that, tho ſome perſons have ſuch happy *Inventions*, that they can preſently compare notions, and as it were *deſcant ex tempore* upon a ſubject; yet will they ſometimes be at a loſs; and then *theſe Topics* will be uſeful unto them, tho perhaps not ſo much as to ordinary wits; who muſt read, and obſerve much, that they may ſtore up a Magazin of conceptions; and practiſe much alſo, that they may readily and eaſily by their *queſtions* pump out what is to ſerve their occaſions. For every *propoſition is the anſwer*

ſwer to ſome queſtion, and we think we underſtand perfectly, when we are able to anſwer any queſtion concerning our ſubject. All ſubjects alſo are either of *ſingle words*, or *propoſitions*.

Invention concerning *ſingle words* conſiſts chiefly in ſubſtituting other ſingle words for it, whether for expreſſions only, or to raiſe more matter for propoſitions.

In ſhort, the height of the Invention, a *ſingle word* is capable of, is an high *Metaphor*, *Catachreſis*, or *Hyperbole*. I will give you an example of a *ſingle theme*, and how the fancy diſcants upon, and menageth it through all the *Predicaments*, out of *Immat. Theſauro*, to ſave my ſelf the labor. His ſubject is a *Bee*, *dead*, in *Amber*, which he makes a *compound ſubject*, and takes firſt the ſeveral parts, *Bee*, and *Amber*.

Subſtantia.

APIS. *Animans, fera, avicula, corpuſculum vivax, inſectum.*

ELECTRUM. *Gemma inanimis, Heliadum ſororum lacrima, arborum ſudor, humor concretus, viſcus, gelu.*

Quantitas.

AP. *Puſilla, brevis, levis, monſtroſa.*

EL. *Gutta, ſtilla, rara merx, informe corpus, formas ſe in omnes vertens.*

Qualitas.

AP. *Flava, auricolor* (for firſt she was iron-colored, till Jove changed that for golden, becauſe she was his Nurſe) *ſonora, ingenioſa, prudens, ſedula, caſta, vilis, metuens, ſonitu minax.*

EL. *Flavum, mellicolor, illuſtre, perſpicuum, clarum, pretioſum, nobile, à fluido aridum, tenax, gelidum, fragile, ſterile.*

Relatio.

AP. *Fimo genita, mellis genitrix, nobiliſſima inſectorum, Jovis nutricula, fera ſocialis, Reip. amans, fucorum hoſtis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaſo ſimilis; Ariſtæi inventum.*

EL. *Ex populo genitum; matronis carum; ſpeculo, auro, vitro, ſimile.*

Actio & Paſſio.

AP. *Hortos populatur; dulces è floribus ſuccos delibat; furunculos inſectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; ſacibus ceras miniſtrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro Rege militat; fumo necatur.*

EL. *Magnetica virtute paleas rapit; animalcula illaqueat; labra mordet; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.*

Locus & Situs.

AP. *Hyblæa, Cecropia, odoris innata floribus, hortorum cultrix, ceratæ urbis inquilina; domi nidificat; dulces nidos fovet.*

EL. *In Eridani ripa, ad Phaethontis ſepulchrum ſtillat; monilibus & armillis inſeritur; theſauris atque ſcriniolis ſervatur.*

Motus.

AP. *Per florea rura volitat, vagatur; ſemper fugax, quaſi aliger equus, & eques; dum volitat, pugnat.*

EL. *Trunco hæret & profluit; lentum, ſegne.*

Quando.

AP. *Brevis ævi; in caſtris hyemat; vere novo ſe prodit; in aurora roſcidum nectar legit.*

EL. *Æternum, immortale; vere liquatur; denſatur bruma.*

Habere.

Habere.

AP. *Pennigera, alata, loricata, armata; tubam, & haſtam gerit; ipſa telum & pharetra.*

EL. *Aurium appendix; virginum geſtamen; monilium decus & luxus; inter opes numeratur.*

So joining ſeveral of theſe together, you may call a Bee *Ingenioſum inſectum; hyblæa hoſpes; Ales Cecropia; nobiliſſima fimi filia; aurea Jovis altrix; florum prædo, hirudo; Floræ ſatelles; cererum ædium architecta; nectaris propinatrix; mellis opifex; puſilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furunculorum terriculum, &c.*

And Amber, *Pretioſum gelu; luctuoſa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum ſudor; gelidus ignis; viſcoſa lux; avicularum illex & pedica; flavus Eridani ſupellex; lubricæ opes, tenaces divitiæ; populea ſpolia; lapis non lapis; armillarum pupilla; lacrimoſum Matronarum delicium; nobile aurium pondus.*

Then he joins both together, not conſidering that the Bee is dead.

Subſtantia.

Nova Metamorphoſis! olim flebilis Niobe in ſaxum, nunc apis flebilem in gemmam migrat: Miræ deliciæ! Apis inter gemmas numeratur: lapis animatur, animal lapideſcit: Meduſam videt apicula; imo eadem Meduſa eſt & lapis: novas natura docet inſitiones, in arbore gemmas, in gemmis apes: prodigioſa fecunditas, lapis aviculam parturit, &c.

Quantitas.

Myrmecidis anaglyptis adnumerandum opus; apis in gutta. Unica hæc apis rempub. peroſa ſibi vivit;

ſola ſuum implet aviarium, & puſilla ſe in aula jactat, &c.

Qualitas.

Fulva apis fulva lucet in gemma; electrum dixeris in electro. Cerne ut gemmeo radiet fulgore ignobile inſectum; dices etiam Apicula eſt ſidus. Alget Apis in flamma; ardet in glacie: quid enim electrum niſi flammeum gelu? viliſſima rerum Apis electo pretium aſtruit; neſcias utrum utri plus conferat, Electrum Api, an Apis Electro. Hæc pretioſior eſt captiva quam libera, eo carior quo clarior. Hem voluptuarius puellarum terror Apis in gemma; de alieno ſuperbit Apis, luce fulgens non ſua.

Relatio.

Jovis altrix præmium alterum tulit, olim aurea; nunc gemmea; imaginem cernis quam nemo expreſſit, ſine cælo cælatam; nimis ipſa ſui amatrix apicula perpetuo ſe miratur in ſpeculo.

Actio.

Arbor apim, apis oculos rapit; ex iſta gemma pateram confice, Nectar apicula propinabit. Cerne ut arcto complexu hyblæam volucrem gemma foveat; dices electrum eſſe Adamantem. Ad Phaethontis ſepulchrum dolens apicula lacrimis obruitur. Aucupio delectantur Heliades, viſcus eſt lacrima. Incauta apis in lacrimis invenit inſidias. In furto deprehenſa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucri viſcus eſt gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Doloſas experta gemmas, viſcata munera, &c.

Locus & Situs.

Gemmea in theca latet venenum. In gemma latitat fera: & opes timentur. Apum Regina regiam inve-

invenit qualem nec Semiramis. Auream domum ſibi condidit Nero, Apis gemmeam.

Sumtuoſa hæc Apis in gemma nidificat. In ſpeculo excubias ducit. Gemmam cuſtodit apis qua cuſtoditur. Apim coluere Ægyptii, apem avari. Infidæ infida latebra latentem prodit. Ubi aſylum ſperabat carcerem invenit, &c.

Tempus.

Strenua bellatrix apis in gemma hyemat, æſtivat in glacie. Brevis ævi avicula lacrimis æternatur. Nuper avis, nunc lapis.

Motus.

Vernis feſſa laboribus apis vacationem obtinuit in gemma. Caſtrorum deſertrix in oſtro cubat. A lento velox tenetur. In liquido hæret, in ſicco natat. Nimis alte volitans Icario lapſu naufragium fecit. Effugere ſi poteſt, nollet, illuſtrem ſortita carcerem. Rara avis volucri gemma, &c.

Habitus.

Novum indumenti genus, veſtita eſt apis & nuda pellucet. Jam matronales inter luxus feram numeres, &c.

If you add to theſe another circumſtance, the Bee dead in Amber, you diſcover a new field of matter.

Subſtantia.

Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic ſuccus, quam necuit, ſervat; dubites, apiſne mortua ſit an electrum vivat; exanimatum corpus ſuum animavit ſepulchrum. Hoc cadaver, uti Hectoreum, pretio redimitur, &c.

Quantitas.

Puſillum hoc ſepulchrum Mauſoleo inſultat. Ingens miraculum apis mortua. Unica jam non eſt Phœnix, alteram oſtendit Eridanus.

Qualitas.

Obſcura olim avicula, dum extinguitur, lucet. Hoc cadavere nihil pulcrius, nihil hac umbra clarius; Elyſium habet in gemma. Luxus eſt ſic perire. Pretioſum hoc funus invidiam morti detraxit.

Relatio.

Gemmeum apiculæ typum cernis in protypo. Seſe ipſa finxit & fixit. Narciſſi fatum experta eſt apis in ſpeculo merſa. Hanc puellæ vivam oderunt, mortuam colunt.

Actio & Paſſio.

Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; ceream ſibi domum molita, ſepulchrum gemmeum. Nec lacrimis eget nec face; in lacrimis conditur, in tumulo lucet. Crudelis Nympharum pietas! innocuam apim dum lugent, necant: hanc amore an odio peremerint, neſcias, complexu præfocarunt. Mortuæ Heliades hoſtem occiderunt. Mirum, auceps in gemma latuit.

Locus & Situs.

Huic cadaveri ſepulchrum non debes ſed ſcrinium. nobili leto læta volucris fimo-genita in gemma moritur. Sarcophagi pulcritudine capta mortem ſolicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris capaci conditur gemma; florum harpyia ſic condi debuit.

Motus.

Fugacem licet aviculam lenta mors tenuit. Caſſes abdiderat inter gemmas Diu pennis velificata caryſdim reperit in gemma. Novum malum! in lapide mergi.

Tempus.

Quod immortalis ſit apis nil ſuperis debet, ſed morti. Æternitatem Pkario Regi aſtruit Myrrha, api Electrum, utrique lacrima. Lethali hoc ſuccino mors apem perdidit, Apis mortem.

Habere.

Habere.

Gemmeum cadaver cerne; tales Proſerpina gemmas geſtitat. Inops victavit apes, dives moritur.

Thus much for *ſingle words*; it follows concerning *Propoſitions* or *Sentences*: theſe conſiſt of *ſubject*, *copula*, and *predicate*. The ſubject in *Invention* is either kept, and other *copula*'s and *predicates* applyed to it, or changed to raiſe more matter; and then is ſubſtituted in its place either,

1. SYNONYMUM: as for little, take *epitome*, *compendium*, *pigmeus*, *homuncio*, *punctum*, *atomus*, *&c.* or ſome other of thoſe expreſſions, found out in the places for ſingle words.

2. GENUS; as for treachery, take deceit.

3. SPECIES; as for treachery, take Treaſon againſt the Prince, or Country, *as Tarpeia's*; againſt enemies, as *Sinon's*; or againſt friends, as *Bocchus's* betraying *Jugurth* to *Sylla*.

4. THE *Cognata*; as for treachery take feigned friendſhip.

5. OR its *ſimile's*; as of a Fiſher baiting his hook; a Coy-duck inticing thoſe of its own kind into the danger. For beginning; Root, fountain, ſpring, (as of a watch) ſeed.

6. OPPOSITES; as fidelity.

The *Copula*, for ſo we will at preſent call thoſe *Verbs auxiliary*, by ſome of which all queſtions are made, and by which the *Predicates*, whether

whether Verb or Noun, are joined to the ſubject. Theſe are, *am, was*, with their divers caſes and perſons, *have, had*; *do, did*: *make, made*: *ſuffer*: *ſhall, ſhould*: *will, would*: *may, might*: *can, could*: *owe, ought*: *uſeth or is wont*. Theſe again vary queſtions by the *Tenſes* or times; *preſent*, *paſt*, or *future*: and both theſe a long or ſhort while: ſuch are theſe queſtions, *Is it? was it? hath it bin alwaies? lately*, or *a long time agoe? will it be? would it be? may it be? might it be?* &c. *ought it* or *behoveth it to be? uſeth it*, or *is it wont to be?*. Again all theſe are either *affirmative* or *negative*. *Is it not? was it not? hath it not bin? They are* alſo varied with *If*, as, *if it be*, *if it were* or *were not* what would follow? *If Alexander* had fought with *Romans*; *If* the *Sun* go out of the *Zodiack*?

For *Predicates*, ordinarily Authors do preſcribe no other Common-places for *Invention* then the *Predicaments*; which indeed do ſupply anſwers to very many queſtions, but not to all. I have therefore rather choſen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a ſubject (as near as his obverſation could reach) to twelve *heads*, or (as he calls them) *Fountains* and *Springs* of *Invention*; which are theſe. 1. The *relation* or *commerce between the object and human faculties*. 2. *Conſtituents* or parts. 3. The *cauſes*, *principles*, or *efficients*. 4. The *End*. 5. The *Action*. 6. *Paſſion*. 7. *Quality*. 8. *Quantity*. 9. *Time*. 10. *Place*. 11. The *Subjects*. 12. The *Correſpondents*. Of which I ſhall ſpeak in order, ſhewing what *ſub-heads* every place containeth, and how matter may be drawn out of them by *queſtions*. Yet I ſhall not ſet down all

all that is to be ſaid, for that were both impoſſible and unneceſſary; but ſufficient to make the uſe of them, and of all not ſet down, underſtood and practicable. The manner to uſe them is this; ſet down the common place with its particular heads upon a ſeveral table or page; till by frequent peruſing and practiſing they become ready and familiar to you. Then, by the auxiliary Verbs put in form of a queſtion, find out ſuch notions contained in each place as are agreeable and fitting to your ſubject: change alſo the ſubject (as often as you have need) by ſome of the former waies, and apply the queſtions after the ſame manner to them alſo.

I. COMMON-PLACE. The Relation of the object to the faculties of man, is as divers as the faculties are; 1. *Senſe external, internal.* 2. *Underſtanding.* 3. *Expreſſion.* 4. *Affection.* Concerning ſenſe (your ſubject being the object of ſome of them) are theſe and infinite other queſtions, *v.g.* a Battel. Have I ever ſeen it? at leaſt painted? or deſcribed? might I have ſeen it? where? how long agoe? how often? had I ſeen it, what would it have wrought in me? I would I had ſeen it, for How can I imagine it? what notion have I of it? hath my friend, or ſtranger, or acquaintance ſeen it? had he ſeen it, or not ſeen it, what would have followed? hath he dream'd of it? If a Battle be ſo terrible when heard, much more when ſeen; yet more when preſent in it. Could virtue be ſeen how would it allure all the World! 'tis pitty a lye cannot be ſeen, that all men might beware of it. Again, the paſſion of the ſenſe affords ſuch queſtions

ſtions as theſe. The Comet, did it deceive, weaken, blind, aſtonish, confound, pleaſe, comfort, cheer, the ſenſe?

Semper ego Auditor tantum? nunquamne reponam,
Vexatus toties rauci Theſeide Codri? &c.

2. CONCERNING *Underſtanding*, or the internal faculty of knowing. The actions whereof are *thinking*, *imagination*, *apprehenſion*, *comprehenſion*, perfected when we have a compleat notion, or *Idea* of our object; this by many men (an original of many errors) is confounded with aſſent. *Aſſent* or belief that the object is ſo, or not ſo; hereto belong alſo *doubting*, *opinion*, *believing* or crediting another, *ſcience* or perfect knowledg, *deceit*, *error*, *previſion* or foreſight, *remembrance*, there being nothing that falls not out to be the object of the underſtanding, &c. Concerning theſe, we frame commonly theſe with infinite other queſtions. *v. g. Columbus*'s finding out the new World. How came it into his thought? did any think of it before? what imagination or conception was formed of it? why were not ſuch, as before him had that imagination, excited to undertake it? did the Ancients think it impoſſible? did they doubt, whether it were not all Sea? did they believe their Predeceſſors that denied the Antipodes? how did *Columbus* firſt aſſent to it? what Arguments, what Authorities moved him? if he had not thought upon it, would any other? A thing ſo probable did it find many abetters? &c. How did it move, work upon *Columbus*, when he firſt gave his full conſent? what Reſolutions did he take upon it? &c.

3. Ex-

3. EXPRESSIONS, or the faculty which discovers our minds to others, comprehendeth *Words*, *languages*, *spoken* or *Written*; *our own* or *forreign*; *ancient* or *modern*; *copious* or *barren*? *elegant* or *rude*; *pleasant* or *harsh*; *perspicuous* or *obscure*; *ambiguous*, *equivocal*, *synonymous*, *proper*, *natural*, *figurative*. Again, *verse* or *prose*; *narration*, *interpretation*, *question*: *instructing*, *disputing*, *determining*, *affirming*, *denying*, *proposing*, *answering*, *confuting*, *amplifying*, *exhorting*, *praying*, *commanding*, *advising*, *congratulating*, *condoling*, &c. All these things are *true* or *false*; *likely* or *unlikely*; *doubtful* or *certain*.

To this head are referred also all expressions not by words; as by *painting*, *graving*, *symbols*, *emblems*, *characters* *cyphers*, *hieroglyfics*, *impresas*; as also signs with the hand, eye, or other motion of the body; either natural, or by consent of general custome, or particular correspondence. As also all natural expressions of passions, as sighing, laughing, &c.

V. g. Being to speak of *America* and its Inhabitants; I ask what is the name of the Country? what language it is? who imposed it? whence derived or took he it? what is its true signification? what the reason of imposing it? what synonymas to it? is it equivocal? who hath writ of it? in what language? how much? &c.

Again, is there any Map of it? what doth it resemble? is it painted any where? &c.

4. AFFECTION hath these sub-heads; whence questions may be suggested. *Delight* and *trouble*; *pain* and *pleasure*; *love* and *hatred*; *desire* or *aversion*; *hope* or *fear*; *gratitude* or *ingratitude*; *anger*, *admiration*, *veneration*, *contemt*, *in-*

indignation, *compassion*, *complacency*, and in short all other motions, or passions of the Soul. In reference whereto I demand, if *v. g.* a visit of a friend hath ever, and when, and how often, delighted me? whether it be a thing desirable, joyful, &c. to me? or if to any other, and to whom? &c. If he should come, how would my passions be affected? what content? &c.

II. SECOND common place of *Constituents* containeth three heads. 1. of *essential degrees* of *Genus*'s, *Species*, &c. 2. of *Particulars* of its *Species*; and 3. of *parts constitutive*.

The first hath subheads all *Essential predicates*. Beginning first with *ens*, enquiring if your subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be *a substance*, or *accident*. If a substance, whether *corporeal*, or *incorporeal*. If an accident, whether *quantity*, *quality*, *motion* (*action* and *passion*) *relation*, *time*, or *place*; running through the *species* of your *genus* till you come to your subject it self. These subdivisions of every *genus* are to be found in the predicaments. For example, an Eagle. Is there such a thing? a substance or accident? is it a substance created; corporeal? compounded? living? mortal? animal? irrational? volative? wild? that flies single, not in flocks? with a hooked-beak? living by prey? &c. So concerning the first *predicate*, many questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many calamities should we be free? Oh that there were

were never known the names of quarrels, diſſentions, hatreds, fightings! but that love, charity, and peace reigned every where, What ſort of entity is War? purſuing it through all its differences; it is an action, not peaceable or profitable, but troubleſome and offenſive: offenſive upon deliberation, not by Nature, as cold is contrary to heat: for intereſt of ſtate, to diſtinguish it from robbery or private quarrels. Menaged with open violence, not ſecret plots, with armed multitudes, againſt an enemy that defends himſelf with a competent Army, &c.

The ſecond ſuggeſteth to us conſiderations, if the ſubject be one or many, ſimple or various; and of how many ſorts, *v. g.* how many ſorts of Eagles? of War? by Sea, by Land, offenſive, defenſive; juſt, unjuſt; horſe or foot-fights; fair or barbarous. So for particulars, the War of the *Turks* againſt the *Venetians*, *English* againſt *Hollanders*, *French* againſt *Spaniards*.

The third of *Conſtituent parts*, whether *eſſential*, *integral*; and theſe *homogeneal* or *heterogeneal*. *Adjuncts*, as hairs are parts of Beaſts, leaves of Trees, and theſe either excrementitious, or elſe perfective and for ornament; as pillars are parts of noble Buildings, Theaters, Fountains, Piazza's, &c. of great Cities. Or parts of order, as beginning, middle, end: ſuperior, inferior; internal, external, &c. The Soul, hath it parts? may it have? why hath it or hath it not? if it had or had not, what ſort of parts? how many, &c.

III. THE third Common-place is of *Cauſes*, *efficients* or *principles*, to which are reduced,

occaſions, *inſtruments*, *means*, or any *concurrents*, *aſſiſtants*, or *acceſſories* to produce the effect. Theſe again are *remote*, *near*, or *immediate*; *univerſal*, *particular*: *primary principal*, or *ſecundary* and *leſs principal*: *total*, *partial*, *ſeparate*, *conjoined*: *internal*, *external*: *neceſſary*, *contingent*, *fortuitous*, *intended*: *weak*, *ſtrong*: *which may*, *or may not*, *be hindred*: *eaſy*, *hard*: *poſſible*, *impoſſible*: *prepared*, *unprepared*: *diſpoſitions*, &c. Again, all theſe are either of the thing it ſelf, or the thing being ſuch as it is, clothed with accidents and circumſtances.

In human actions alſo are other heads, as the *Perſon*, *our ſelves*, or *ſome other*, *friend*, *neighbour*, *ſtranger*, *enemy*; which work either *by chance*, by *reaſon*, by *paſſion*, and theſe *love*, *hatred*, &c. by *force*, *neceſſity*, or *violence*; by *cuſtome*, by *error* or *miſtake*, by *opportunity*, &c. as War: by whome or between whome made? who the occaſion? what moved to it? what was the true cauſe? what the pretence? whence began it? with what Armes and Forces was it menaged? what inſtruments or furniture? what conveniences? how many artillery? how many horſe? how many foot? how many ſhot? what ſtock of mony? what ſtrength? what experience? what counſel? who the General? what a one for skill, courage, fortune? what under-Officers of all ſorts? how qualified? was he conſtrained to fight? did he undertake the charge voluntarily? out of duty? ambition? doth he menage it by intelligence? treachery? or force?

IV. THE fourth Common-place is of the *End* and *Means*, or of Good; for the end of every Agent and every action is *Good* either *real*

real or *ſeeming*; *near* or *far off*; *private* or *public*.

Of *Ends* there are ſeveral degrees or ſubordinations. The *ultimate* or *ſupreme* end. The chiefeſt is the *glory of God the Creator*: next, the *perfection of the univerſe*. And theſe are *univerſal* of all things. Next follow more *particular* or *mediate* ends, the *conſervation* of the *Species*; the conſervation of the *Individuum*: its *delight* or pleaſure; *excellency*; and *convenience*; *honeſtum*, or *duty*; *profit* to the Agent, his friends, neighbors, the public, his Country, &c.

All *natural Agents*, though they *work* for an *end*, yet *intend* it not, but are *directed* to it. Only *man*, being a rational creature, knows and *aimes* at an end. And the end of the *man* is one; of his *Art*, another: as the *ſtatuary* makes a ſtatue to *get mony*, &c. but of his *Art* is to *reſemble the Archetype*. Of mens *intentions* or aims, ſome are *Principal*, others *acceſſory*; ſome *ordinary*, others *accidental*. *Pompey* married *Cæſars* daughter; *not for* the love of progeny, *nor for* her beauty, or dowry; but *for* his own ambition, an *accidental end* to marriage. Some *direct*, others *perverſe*; as a Father recounts to his Son the worthy actions of his Anceſtors, to *provoke* him to the like; which he *perverts* to pride, libertiniſm, diſ-ſubjection to Laws and Magiſtrates, and inſolence towards his inferiors. And this happens ſometimes out of error and miſtake; as when an Orator diverts his Art to get applauſe; ſometimes alſo out of malice and wickednes, as when a General deſires Victory to ſatisfy his private revenge. When a man goes to Church to look upon an handſom woman, &c.

Again of ends, ſome are *ultimate* and principal, others *ſecundary*, inſtrumental, or means to obtain the other. As a Prince gives out mony, to form an Army, to fight an enemy, to overcome him, to take away his dominion, to ſeize it for himſelf. This is the ultimate end, the other are means. Of theſe alſo ſome are proper and convenient for the end: as if he, that deſigns to be a Soldier, learns to menage an Horſe, to underſtand and uſe arms, to endure hunger, cold, wearines, wounds, watching, &c. Others are improper, as to quarrel, to ſwagger, to be drunk, fight, kill and ſlay, every one he meets. To be an Orator, the proper means are to ſtudy reaſoning and argumentation; to imitate *Cicero*, *Demoſthenes*, &c. to obſerve the beſt way of diſpoſing his matter, clothing it with good words, phraſes, figures, &c. the contrary and improper way, or rather impediment, is to ſcrape together a parcel of well-ſounding words, a few ſnaps of wit, &c.

Again, ſome ends are *obtained*, others *hindred*; as a man deſires health and ſtrength, *ſed grandes patinæ, tucetaque craſſa annuere kis ſuperos vetuere.* A Father deſires his Son to be vertuous and prudent, and provides him Maſters, Books, &c. but the young man abandons himſelf to ill company, &c. hindred by our own folly, oppoſition of friends, enemies, &c. or fortuitous accidents.

Queſtions concerning the End are ſuch as theſe. Wherefore? why ſo? to what end, purpoſe, intention? for whoſe ſake? for what good doth, worketh, maketh, he this? what ſhall he reap by it? hath he obtained his end? hopeth he, ſhall he obtain it? what means taketh he to obtain it? are they

they rational, prudent, proper? who can, hath, will, hinder him? or it?

V. THE 5. Common-place is of *Actions.* Whereof ſome are *immanent*, when the *Agent* is alſo the *patient*, commonly expreſſed by *Verbs neuters* in Latin. Such are, to grow, to fail, to move, to reſt, to want, to haſt, to declame, to ſtudy, &c. to think, underſtand, &c. Others are *tranſient*, when the *Agent* and *Patient* are divers, and are expreſſed by *Verbs tranſitives*, as ſtriking, heating, &c.

Again, ſome *actions* concern *being*; as *v. g.* Pride, what doth, can, ſhall, will, &c. it produce? [Note that all the auxiliary Verbs have their greateſt uſe and force in this Claſſe] generate, perfect, preſerve, conſume, deſtroy? Converſation begetteth ſimilitude in manners, mutual confidence, uniting intereſt, conſerves friendſhip, and is apt to procure advancement, &c. Debauchery conſumes the eſtate, deſtroies health, &c.

Others *concern qualities*: and indeed all *Actions* proceed from the virtues or faculties of their *Agents*; whether natural or acquiſite; and *Actions* are as various, and copious, as *Qualities* are. As a wiſe man gives good counſel, and doth his action wiſely. A young man doth, can, may, is wont to do foolishly. Srong Wine, doth, is apt to inebriate. In action, the place, time, and quantity often afford matter conſiderable. He can ſpeak more boldly in an Ale-houſe, then at Court. The Sun warmeth and enlightneth (becauſe bigger) more then Venus; more alſo when nearer. How doth it move, act? by it ſelf, by another? by Nature, force, chance; as the Ef-

ficient, end, pretence, &c. circularly? directly? how in youth? how in age? how at first? how afterwards? ſlowly or haſtily? conſtantly or by intermiſſions? equally or unequally? mediately or immediately?

To action are reduced alſo *Conſequents* or *Effects*, which anſwer to the Queſtion, what doth it, or he, work? and of theſe ſome are *made*, ſome are *done*? ſome endure no longer then the action it ſelf: as, the room is no longer light then it is enlightened. If the Auditors mind him not, all is done, as ſoon as the Preacher hath ſpoke his Sermon.

Others *remain* after the action is ended; as health remains, tho the Medicine have ended: Science remains, when the ſtudy is finished. Science gets honor, honor emploiment, emploiment riches. A Prince what doth he? what ought he, &c. to do? to adminiſter Juſtice. What will that do, or is it apt to produce? to maintain plenty, ſecurity, peace. What are the effects of theſe, naturally, uſually, alwaies, continually? the peoples love, and readines to to ſpend their lives and eſtates for him. Hence no danger of inſurrections, rebellions, &c. he will live in great honor, and reverence with his Neighbors, &c. The golden apple, thrown by diſcord amongſt the Gods at a feaſt, what conſequents had it, might it have? &c. delight of the gueſts: Emulation and deſire of the three Goddeſſes: Chuſing of *Paris* to be Judge: Mercuries deſcent to carry him the meſſage: His undertaking it: his beholding the three Goddeſſes, &c. So the immediate effect of the Sun is heat, thence the warming of the Earth, raiſing vapors, thence clouds, rain. Again,

from

from heat, Seaſons of the year, generation of all plants, metals, &c.

VI. THE ſixth common-place is of *Paſſion*, or receiving an Action. But eſpecially *ſuffering*, which is chiefly of evil. To this belongs *being made, being done*; Was the World, could it be, could it be made, from eternity? the rebuilding of the City, is it, may it, could it be done, finished, perfected, deſtroied, conſumed and changed into better, worſe?

Why do ſome men grow as fat as *Ehud*, none as as big as *Goliah*? Qualities. The Moon, becauſe receiving her light from the Sun, is ſubject to Eclipſes, changes, full, &c. *Priamus*, becauſe old, lived to be ſpoiled of his Kingdom, to ſee his Sons ſlain, his City deſtroied, &c. The *Ethiopian* is burnt with heat, the *Laplander* frozen with cold.

In ſum, what ever heads belong to action, may be alſo eaſily applied to Paſſion.

What doth the object work upon us? our ſenſes? &c. what do all Simples and Medicines; Air, and all things (called by Phyſicians) preternatural? all things edible? &c. work upon us in order to health and ſickneſs? what do all Arts work? what all virtues, vices, eſtates, ages, ſexes, &c. work? well? ill? or indifferently?

VII. THE 7th Common-place is of *Qualities*, which hath theſe heads. 1. *Good* and *evil* in *themſelves*: good is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In reſpect of others*, neceſſary, helpful, ſuperfluous, profitable, agreeable, hurtful, &c. as *Lucifer* was

was created a moſt noble and excellent ſpirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavoring to diminish the glory of God, and deviſing miſchief to man. Full of hatred againſt Heaven, and deceit againſt Earth, &c. by which means he is become the vileſt, and moſt deteſtable of all Creatures.

2. QUALITIES *occult*, which are known only by their actions. What is the power, faculty, &c. of the *Loadſtone*? to draw Iron, to make it move towards the North, &c. who could believe the power of *Circe*, to change Men into Hogs?

3. QUALITIES *ſenſible*, ſuch are beauty, uglines; figures of all ſorts; light, darknes; colours of all ſorts, natural, artificial; white, black, &c. for hearing, ſounds of all ſorts, ſhrill, loud, ſkreeking, whiſtling, din, noiſe, &c. So for ſmells of all ſorts, and taſts: alſo tangible qualities, as heat, cold; dry, moiſt: heavy, light; hard, ſoft; liquid, ſolid, thin, thick, ſubtle, groſs, clear, &c. and all theſe natural, or adventitious. As *Lucretia* was beautiful naturally, &c.

4, QUALITIES of the *mind*, *faculties*, or powers natural, or accidents, as in the underſtanding, perſpicacity, ſagacity; memory, tenacious, treacherous: invention, ready, ſlow: the affections alſo and paſſions: virtues and vice belong to this head.

5. ADJUNCTS; as naked, clothed, armed, adorned,

adorned, trimmed; not men only, but Houſes, Cities, Sepulchres, Fountains, and the like.

6. SITUATION; as Cloth is tenter'd, folded, &c. a Pillar upright, leaning, fallen, hanged up, &c. a living creature ſtandeth, ſitteth, lieth, kneeleth, &c.

7. RELATIONS; as Lord, Subject, Judg, Advocate, accuſed, Magiſtrate, Maſter, Servant, Scholar, teacher: maried, unmaried; rich, poor, &c. noble, ignoble; glorious, in diſgrace, &c.

VIII. THE 8th Common-place is *Quantity*; this is eaſily and vulgarly known with its ſpecies. To it therefore belong number, one, many, few, &c. *v. g.* How many Suns are there? is it never ſeen double, or triple? why can there be no more? if there were more, what would follow? is it diviſible or indiviſible? extended? how far? how many parts hath it? how great is it? how large, long, high, thick? greater then the Earth? how often? how is it to be meaſured? how long hath it laſted? is it diminiſhed or increaſed? hath it any weight?

IX. THE 9th Common-place of *Time*, hath theſe heads, *alwaies*, *ſometimes*, *v. g.* what is the duration of the Creator? he hath alwaies bin. Is it poſſible he ſhould be not eternal? if he were not eternal, what would follow? why is he eternal? can any thing be eternal beſides him? Duration is varied into *paſt*, *preſent*, and *future*. Prudence conſidereth things paſt,

paſt, that it may govern the preſent; and maketh conjectures from both, that it may well menage the future. The paſt is conſidered by memory; the preſent in acting; in the future are concerned our hopes, fears, providence, cautiouſnes, &c.

2. DIVERS meaſures of time; as *ages*, *years*, *months*, *daies*, *hours*, *moments*, and parts of time as Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. OCCASION, as favorable, opportune, accuſtomed, purpoſed, &c. with their contraries.

X. THE 10th Common-place is *where*, or *place*. To which belong. 1. The *ſeveral parts of the Univers*; as Air, Earth, Fire, Water, Heavens, Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Iſlands, &c. Countries, Aſia, Africk, &c. *India mittit ebur, molles ſua thura Sabæi.* Where ſhall we find deceit? in ſhops and Markets, in narrow Souls. Where ſubtilty? in the *Genoueſes*. Where Induſtry? in *Holland*.

2. PLACE is either *Proper*, *common*; due belonging to another. A Scholar in a Market is a fish on dry land. Place alſo is *natural*, *violent*, accidental; where it ought, is wont; it may ſafely, well, be. Our Country, dwelling, &c.

3. DIFFERENCES *of place*; before, behind; on the right, left &c. hand; above, under; over againſt, towards, &c. neer to, far off; in, by, at, &c.

&c. Where ſtood *Carthage*? *Italiam contra, Tyberinaque oſtia.* Where is water to be had? in the Fountain, River, Sea, Well, &c.

4. QUALITIES *of place*, cold, hot; fruitful, barren; clean, dirty; champaigns, mountainous; tilled, untilled, ſandy, chalky, &c.

5. CIVIL *places*, as an Houſe, Town, Village, villa, Shop, Market-place, Street, Theater, Church, Hall. Public or private. Sacred or profane, ſolitary, inhabited, our own, anothers. Where may a man plant, build, &c. upon his own. Where do flatterers frequent? the Court.

6. THE *power* or *property of place*. *Vervecum in patria, craſſoque ſub aere natus.*

XI. THE 11th Common-place is the *ſubject to which* any thing *belongeth*, or *wherein* any thing *is*. There is nothing that may not be the ſubject of another. The cauſe may be of its propriety. Virtuous actions to whom are they proper? in whom to be found? in prudent perſons. What things are hot? thoſe expoſed to the Sun, are neer to the fire, are in motion. Who are cunning? they who have much experience. The effects and ſigns. Who are noble? they who do nothing baſely, or craftily. Who are true Princes? they who govern for the good of their People. Who are ſubject to anger? they who have a sharp noſe, curled hair, red face, &c.

Subſtances are moſt properly the ſubject of other things. As God is the fountain of goodnes,

nes, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, uſe to be, ought to be, accounted long? [Actions and Paſſions] a Journy from *England* to *China*. The works of *Toſtatus Abulenſis*. Delay of what is earneſtly deſired. [Time] the lives of Men before the Flood. [Place] the way from *Paris* to *Conſtantinople*. What things are weak and feeble. [Quantity] things ſmall and little. [Quality] ſick perſons, Women, pale perſons, fearful, tired, &c. [Action] Children, old Men. [Place] the Aſiatics, &c.

XII. THE laſt Common-place is *Correſpondents*, which hath many under it, as

1. *Before* and *after*; firſt, ſecond, third, &c. laſt: beginning, middle, ending. More or leſs. Whether is before, *Saturn* or the *Sun*? in dignity and perfection the Sun is before: in place deſcending Saturn is before. In time they are equal.

2. *The ſame* and *divers* or different. Virgil was the Author of the *Georgics*, who of the *Æneids*? the ſame. How doth his Poems differ from *Homers*, *Theocritus*, *Heſiod*, *Taſſo*? &c.

3. *Equal* and *unequal*: double, triple, &c. half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *oppoſite*; and theſe varied with more and leſs. *Alexander* and *Jul. Cæſar* were like in boldnes, unlike in ſtature; of contrary diſpoſitions. Whether was more prudent? leſs fortunate? Was *Plato* a better Philoſopher, or *Dionyſius* a worſe Tyrant? the Aſtrologues prediction of *Cæſars* death, brings to mind the like of the Earl of *Pembrok*.

5. *Union*

5. *Union* or *conjunction in the ſame action*; as when two act one upon another mutually, as two enemies, or emulators ſeeking to undermine one another. Or when both act upon a third, as two Rivalls toward the ſame Miſtreſs. Or both ſuffer from a third, as two ſervants under the ſame Maſter. Or one act and the other receive or ſuffer, as the Maſter and Scholar, Judge and accuſer.

6. *Together*, *near*, *far of*: *antecedent*, *concomitant*, *ſubſequent*, either in place, dignity or time. *Chriſtmas* brings to mind good cheer, mirth, jollity. A feaſt ſuggeſts Meats, Cooks, Fish, Foul, Flesh, Sawces, Dishes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Cæſar* makes me think of *Brutus*, *Caſſius*, *Pompey*, &c.

CHAP. XII.

Brief Directions for Elocution.

I Beg the Readers pardon, if, contrary to my own deſign, I here ſubjoin to the diſcourſe of invention a few lines in order to regulate our *ſpeaking* and *writing*, what we have invented. And the rather, becauſe amongſt the very many Books of *Rhetoric*, I have not ſeen any, that declares the differences and reaſons of *Stiles* and *Figures* ſo exactly as *Eman. Theſauro.* Out of him therefore, for the greateſt part, I have drawn this short *ſcheme* and *proſpect*; whereby any, even meanly practiſed, capacities may be able to diſcern and judg of what is well, and *Orator-like* written or ſpoken; and conſequently himſelf alſo to imitate the *Eloquenteſt* Authors.

There are then divers manners of ſpeaking and writing.

1. CONCISELY, in few short abrupt Sentence, as men ordinarily ſpeak in common converſation, without any art, or order. As

Dic mihi Damæta, cujum pejus? An Melibæi?
Non, verum Ægonis. Nuper mihi tradidit Ægon.

Such is very frequent in the *Comedians.*

Vos iſthæc intro auferte: abite. Socia
Adeſdum. Paucis te volo.
Dixi, audiviſtis, tenetis, judicate.

2. SOMEWHAT *artificially* but *imperfectly*; 1. with-

1. without any obſervation of numbers, correſpondence, meaſure, &c. when a *period* hath no certain bounds, but goes on till the matter be ended, keeping the mind of the *Auditor* ſtill in ſuſpenſe, till all is ſaid which is to ſay; which when it will be, the *Auditor* cannot divine, becauſe he cannot foreſee where the ſpeakers deſign will determine. Such are the beginnings of moſt of S. *Pauls* Epiſtles. Such is that beginning of *Cicero's Oration pro Cælio. Si quis Judices forte adſit, ignarus legum, &c.* till you come to *quibus otioſis, ne in communi quidem otio, liceat eſſe.* So in that *pro Milone* beginning at *Occidi, occidi non Sp. Mælium &c.* unto *non modo veſtibulo privaret, ſed omni aditu & lumine.* So in *Catone Majore. Plus apud me Antiquorum authoritas valet, &c.* unto *per viſum ex Africano audiſſe dicebat.*

Such is that *Dithirambique ſcene in Senecas Oedipus* which begins.

Effuſam redimite comam nutante Corimbo
Mollia Niſæis armati brachia thyrſis. &c.

Such that of *Virgil* in his *Silenus.*

Namque canebat uti magnum per inane coacta, &c.

And *Æneid.* 6. *Principio cælum ac terras, camposque liquentes, &c.*

Such is moſt of the *Hiſtorians* manner of writing.

This faſhion of ſpeech the *Greeks* called *Oratio pendens, Ar. Rhet. l.* 3. *c.* 9. ſuch when an *Athenian Ambaſſador* uſed at *Sparta*, the Senate replied, the firſt part of your Oration is gone out of our minds, and the ſecond never entred in.

3. AFTERWARDS *Thraſimacus*, or whoever he was, that firſt obſerved the pleaſingnes in *Lyrics* to proceed from their *pauſes* and *Meaſures*, began to practiſe the ſame in *Proſe*; and to mince

thoſe great and unlick'd maſſes into shorter and rounder *periods*. Of theſe, that, which conſiſts of one entire ſenſe only, and is not divided into members, (ſuch as are moſt of *Senecas*) is called by Ariſtotle *Periodus ſupina*: and by reaſon of the omiſſion of the tranſitions, and the frequent repetition of the ſame matter in ſeveral words, is by moſt *Orators* rejected. Wherefore others, out of more diligent obſervation of what was pleaſing, changed thoſe round and incoherent *periods* into many more conciſe *members*: carving them, as it were, into divers clauſes and parcels; which were alſo made correſpondent and commenſurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrical*, yet *not without meeter*; not *in feet*; yet not altogether *looſe*; *without Verſe*, *not without rythme*; *verſe* compared with other *proſe*, *proſe* compared to *verſes*. This came not in fashion amongſt the *Romans* till the latter end of *Tullies* time; which made his firſt Orations not to be ſo eloquent as his latter; and himſelf to complain that he was going out of the World when he began to underſtand Rhetoric. And of ſome Orators in his time he ſaith; *In iis erat admirabilis curſus orationis, ornata ſententiarum concinnitas non erat. i. e.* they had a wonderful fluency in their ſtile, choice words, and round full periods, but they wanted the neat diſtribution of them into parts and members. *The firſt* is like an head of excellent hair, but hanging down, and flagging; *this other* like the ſame hair diſpoſed and made up into rings and curles. Examples of theſe are infinite in *Plinies* Panegyric.

4. THIS

4. THIS *Harmony* or correſpondence of the *clauſes* of a *Period* conſiſts in three things.

1. *Equality of the members.*
2. *Contrapoſition of the words.*
3. *Similitude of termination.*

1. *Equality* is, when the divers clauſes of a *period* conſiſts of equal number of *words*, or of *ſyllables*, or *times*, (two short ſyllables being equal to one long) which is altogether as graceful. As *Speremus quæ volumus; quod acciderit feramus.* Cic. *Alterum optare crudelitas eſt, alterum ſervare clementiæ. Superbia in fronte; ira in oculis; pallor in corpore; in ore impudentia.* Plin. *Si quid obtigerit, æquo animo paratoque moriar; neque enim poteſt accidere turpis mors forti viro; neque immatura Conſulari; neque miſera ſapienti.* Cic.

2. *Contrapoſition, antitheſis*, is a converſion or retorſion of the ſame words in divers clauſes of the ſame period. For the ſame words are ſeverally (and often contrarily) joined, to make as it were a ſeeming *contradiction*, or *paradox* at leaſt. As

Sæpius accidit ut imprudentes feliciter, prudentes infeliciter agant.

Infelix Dido nulli bene nupta marito;
Hoc pereunte fugis, hoc fugiente peris.

Stultus prudentibus, prudens ſtultis, viſus.

Sometimes alſo words of a *contrary* ſignification are *joyned together* elegantly in one *periodus ſupina*. As, *Inclinata reſurgo. Carpit & carpitur una. Qui ſpectavit vulnera vulnus habet. Sparta ibi muros habet ubi non habet.*

Sometimes words ſignifying *contrary* things are placed in *divers clauſes* of the ſame period. As; *Aut viros amplifica, aut mortuos derelinque.*

Alba liguſtra cadunt, vaccinia nigra leguntur.

Sometimes they are placed in manner of a

Dilemma. Morere, ſi caſta es, viro; ſi inceſta, amori.

Jupiter aut falſus pater eſt, aut crimine verus.

3. *Similitude of terminations*, whether. 1. by *iteration* of the *ſame words* in ſeveral clauſes. 2. Of the *ſame caſes* and perſons of nouns and verbs, tho not the ſame words, yet of the ſame or like ſound. Of the *Spartans* at *Thermopylæ*. *Trecenti ſumus, ſed viri, ſed armati, ſed Lacones, ſed ad Thermopylas; nunquam vidi plures trecentos.* Of the ſame, *Nos ſine deliciis educamur, ſine muris vivimus, ſine vita vincimus.* This *correſpondence* is ſometimes in *one* word, ſometimes in 2, 3, 4; and 5 ſometimes, but rarely.

Indignus cui vel improbi bene *vel* probi male *dicant.*

Dum laurum acquiſivit regiam, palmam amiſit popularem.

Vel in negotio ſine periculo, *vel in* otio cum dignitate *eſſe poſſint.*

Æque nocent & qui nolentibus vitam officioſe impertiunt, & qui volentibus mortem malitioſe negant.

An tu me per hos in patriam revocare potuiſti, ego te per coſdem in patria retinere non potero?

5. BESIDES theſe, there are two other ſorts of *figures*, or *ornaments of ſpeech*. The firſt are ſuch as move the *affections*, and perſwade as well as delight, and therefore may well be called *Pathetical*. The ſecond are ſuch as conſiſt in *ingenious expreſſions* in the words themſelves.

Pathetical are thoſe figures, which ſerve to expreſs ſome paſſion, or other operation of the mind; as the imagination, underſtanding, &c. whether

whether they concern apprehenſion, appetite, anger, or any other affection whatſoever. Such are.

1. *Cognitio*, to this belong theſe and the like expreſſions. *Agnoſco, audio, intelligo, ſcio, experior, video, &c. Agnoſco, agnoſco; victum eſt Chaos.* Sen. *Nunc ſcio quid ſit amor.* Virg. *Neſcio quo pacto fieri dicam.* Cic.

2. *Demonſtration*, to which belong *en, ecce, adſpice, audite, &c. En quo diſcordia cives perduxit miſeros! En queis, &c.* Virg. *Intuemini huic erutos oculos, illi confractos pedes; quid exhorreſcitis? ſic iſte miſeretur.*

3. *Narratio*, to which belong, *dicam, enarro, &c. Favete linguis; carmina non prius audita Muſarum ſacerdos Virginibus puerisque canto.* Hor. *--Nunc qua ratione quod inſtat confieri poſſit, paucis adverte, docebo. Hoſpes, diſce novum mortis genus.*

4. *Affirmatio, eſt labor, non nego; pericula magna, fateor; multæ inſidiæ ſunt bonis, veriſſime dictum.* Cic. *Affirmo tibi, Caie Mari, non ſic reſtitiſſet.* Quin.

Negatio. Nego eſſe quicquam à teſtibus dictum, quod &c.

Jole meis captiva germanos dabit? non.

5. *Ironia. Ni fallor, feminas ferrum decet.*

6. *Apoſiopeſis. Novimus & qui te.*

7. *Præteritio. Non dico te à ſociis pecunias accepiſſe; non ſum in eo occupatus, quod civitates, regna, domos omnium depeculatus es; furta, rapinas omnes tuas omitto.*

8. *Juramentum. Per has lacrymas dextramque tuam te.* Virg.

Teſtatio. Vos, Dii Patrii, penates, teſtor, intego me animo ac libero P. Syllæ cauſam defendere.

9. *Animadverſio, epitaſis*, A reflecting upon what was

was ſaid before, or animadverting upon ſome circumſtance of what preceded. *Obrepſiſti ad honores commendatione fumoſarum imaginum*; upon which he animadverts, *Quarum nihil habebas ſimile præter colorem.* Cic. in Pil.

Tu intrare illum Senatum poteris, O Tulli, in quo Pompeium non ſis viſurus? tu illam togam induere, quæ armis ceſſit? Sen. in Suaſ.

Regina quondam ancilla nunc, quidem tua.

10. *Parentheſis.*

11. *Correctio. Antronium in campo vidimus, & quid dico? vidiſſe nos? Ego vidi.*

12. *Repetitio. Commotus non es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio. Novum monſtrum! integer alitur, debiles alunt.* Sen.

14. *Exclamatio.*

15. *Extenuatio. Levia memoravi nimis; hæc virgo feci. Leve eſt quod actum eſt.*

16. *Commemoratio. O Myſis, Myſis, etiam nunc ſcripta illa dicta mihi ſunt in animo.*

17. *Præſagitio. Neſcio quid animus grande præſagit malum.*

18. *Dubitatio. Dubito an moriendo vicerit, an vincendo ſit mortuus.*

19 *Inquiſitio & interrogatio. Nunc quæro abs te, quare patrem ſuum Roſcius occiderit: quæro quando occiderit.* Cic.

20. *Reſponſio. Quæris, quo jaceas poſt obitum loco? quo non nata jacent.*

21 *Interpretatio. Si intelligis, Cicero, non dicit roga ut vivas; ſed roga ut ſervias.* When *Anthony* offered him his life if he would ask it.

22. *Occupatio*, or preventing an objection.

23. *Fictio. Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. *Ima-*

24. *Imaginatio. Jam mihi cernuntur trepidis delubra moveri ſedibus.* Virg.

25. *Expreſſio, ectypoſis. Putares cadaver ambulare. Quacunque iter faceret, ejuſmodi fuit, ut non legatus Populi Romani, ſed ut quædam calamitas pervadere videtur.* Cic. Verr.

26. *Proſopopœia. Tecum patria ſic agit.* Cic. Cat.

27. *Apoſtrophe*, when we ſpeak to one that hears not. *O Fons Blanduſiæ ſplendidior vitro, dulci digne mero.* Hor.

28. *Ratiocinatio*, when one diſcourſeth with himſelf.

Cur Pallas non nupta? virum non invenit ullum.

29. *Concluſiuncula*, when the foregoing matter is reflected upon and concluded with ſomewhat unexpected. As *Cicero*, having declared how the *Herbeteſi* were by *Verres* condemned to pay a great ſum of mony to two of his Miſtreſſes, concludes. *Itaque civitas una ſociorum atque amicorum, duabus deterrimis mulierculis vectigalis fuit.*

Epiphomena. ſic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præferunt. Val. Max.

Compendium. Illis parentis nullus aut æqui eſt amor, avidis cruoris, imperii, armorum, doli; diris ſceleſtis, breviter ut dicam, meis. Oedip.

30. *Perplexitas. Quid agimus? animum diſtrahit geminus timor; hinc gnatus, illinc conjugis cari cimis. Pars utra vincit?*

31. *Approbatio. Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœnæ modus.*

32. *Imperium. Egredere ex urbe Catilina, --- Egredere, purga regna; lethales tecum auſer herbas: libera cives metu.* Medea.

Admonitio. Vos pro mea ſumma diligentia moneo;

neo; pro authoritate conſulari hortor; pro magnitudine periculi obteſtor. Cic.

Obſequium. Tuus, O Regina, quid optes. Explorare. labor, mihi juſſa capeſſere fas eſt.

So for the Paſſions.

Blanditiæ. *Auimula dulcis, ſuavis animula.*

Salutatio & Apprecatio. *Bene valeas, quiſquis es. Sit tibi terra levis: Dii te ament qui hæc legis.*

Veneratio. *Delubra & aras cœlitum, & patrios lares ſupplex adoro.*

Abominatio. *Heu ſtirpem inviſam! & fatis contraria noſtris.*

Irriſio. *Ah, ah, Ah, lepidus amator ſilicernius.*

Execratio. *Dii te perdant, fugitive.* Cic.

Optatio. *Feciſſet utinam Deus immortalis. Maxime vellem, Judices.*

Invocatio. *Hymen, ô Hymenæe veni.*

Votum. *Voveo tibi victimam, fortuna redux.*

Obſecratio. *Per has aniles ecce te ſupplex comas, atque ubera iſta pene materna, obſecro.*

Commendatio. *Si te in germani fratris dilecti loco: ſive hæc te ſolum fecit maxime, ſeu tibi morigera fuit in rebus omnibus: Te iſti virum do, amicum, tutorem, patrem. Bona noſtra hæc tibi committo: ac tuæ mando fidei.*

Conceſſio. *Do quod vis; & me victuſque volenſque remitto.*

Gratiarum actio. *Non erimus regno indecores, nec veſtra feretur fama levis, tantive aboleſcet gratia facti.* Virg.

Recuſatio. *Non me delectant ignoti domino ſervorum greges: nec ſonantia laxi ruris ergaſtula: nolo dives eſſe: Patrem gratis amo.*

Exultatio. *Jo. triumphe! tu moraris aureos currus, & intactas boves. Jo triumphe! nec Jugurthino parem.* Horat.

Jactan-

Jactantia. *Et nos aliquod nomenque decuſque geſſimus.*

Gratulatio. *Lætare, gaude gnate; quam vellet tuos Caſſandra thalamos.*

Plauſus. *At mihi plaudo ipſe domi, ſimulac nummos contemplor in arca.* Horat.

Ejulatio. *Hei mihi! nequeo quin fleam.*

Expoſtulatio. *Improperium. Ingrate ceſſas orbis? excidimus tibi?*

Pœnitentia. *Potens jam cecidit ira: pœnitet; facti pudet.* Sen.

Spes. *Spero equidem mediis, ſi quid piæ numina poſſunt, Hæſurum ſcopulis.*

Deſperatio. *Actum eſt, conclamatum eſt. Occidimus. Aures pepulit hymenæus meas.*

Timor, horror. *Sudor per artus frigidus totos cadit: omen tremiſco miſera feralis Dei.* Sen. *Pavet animus, horret: magna pernicies adeſt.*

Verecundia. *Heu me! per urbem (nam pudet tanti mali) fabula quanta fui.*

Audacia. Impudentia. *Reſiſtam: inermes offeram armatis manus. Dabit ira vires. Ingentem confidentiam! num cogitat quid dicat? num facti piget?*

Excandeſcentia, Minæ. *Accingere ira; teque in exilium feras furore toto. Væ tibi cauſidice. Diris agam vos; dira deteſtatio nulla expiatur victima.*

Nemeſis. Indignatio. *Iſthic nunc metuenda jace: non te optima mater condet humo, patrioque onerabit membra ſepulcro: Alitibus liquere feris; aut gurgite merſum unda feret.* Virg.

Miſeratio. *Compeſſere quidem verba, & audacem manu poteram domare; ſed meus captis quoque ſcit parcere enſis.*

Con-

Confeſſio. *Me amare hanc fateor; ſi id peccare eſt, fateor id quoque. Tibi, Pater, me dedo; quid vis oneris impone, impera.*

Deprecatio. *Miſeremini familiæ, Judices; miſeremini fortiſſimi Patris; miſeremini filii.* Cic.

3. OTHER figures there are, which conſiſt in the words; as Metaphors of divers ſorts, whether the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotypoſis*, or applying of words of life and ſenſe to things inanimate. As *Hyperboles*, *Laconiſms*, Oppoſitions, ſuch as *Campi liquentes, liquidi Chryſtalli*; Or *Deceptio*, when a ſentence ends unexpectedly *Spero tibi eventuram hoc anno maximam meſſem mali.* Her mouth, oh heavenly! wide. *Tua nitet in fronte fulgor aureus; argentum in cirris; ſmaragdus in oculis; ſapphirus in labiis; chryſolithus in genis; collum in* reſti.

Metaphors are of divers ſorts, i. e. are taken from divers common places.

1.	From likenes	*Homo quadratus.*
2.	From the attribute	*Regnat gladius.*
3.	Equivocation	*Jus Verrinum.*
4.	Hypotypoſis	*Pontem indignatus Araxes.*
5.	Hyperbole	*Inſtar montis equum.*
6.	Laconiſmus	*Carpathii leporem.*
7.	Oppoſition	*Mens amens.*
8.	Deception	*Vale apud Orcum.*

More particulars may be found in Authors; thus much is ſufficient for this place, where this diſcourſe intruded it ſelf, beſides my intention.

CHAP.

CHAP. XIII.

Of bettering the Judgment.

1. THE *Judgment* is that *faculty* whereby we diſcern, *i. e. Judge* of, true and falſe; good and bad; better and leſs good. *Naturally* ſome (*i. e.* ſedate conſidering perſons) are better diſpoſed to it then others; but none attain any conſiderable perfection in it any other way, then by *experience*. *Experience* (I ſay) of others communicated by *Books* or *inſtruction*, and of themſelves by their own *obſervation*. For without this, *reading* is of ſmall force, not being fully underſtood, nor the right application of what was read comprehended. And this *experience* is not taught by ſo many houres a day, but may be got at all times, at play, in converſation, in buſineſs; by looſe-doing, by ill doing, our ſelves or others; only it requires a mind ready to reflect upon what we ſee, heare, or do, or ſuffer. The habit, which perfects this faculty, (as that which regulates the will and affections is virtue) is *Wiſdome* or *Prudence*. That great power, *whereby* we live in happineſs and content; *whereby* we excel all other Creatures, and moſt men alſo; being by it out of the reach of their deceit and craft, and not impoſed upon, or derided, by them; *whereby* our reaſon and better part is regulated; and *whereby* we ought to govern both our ſelves and others. This if it be applied to particular ſubjects hath ſeveral names; as if to govern Cities or Commonwealths 'tis *political* prudence; if Armies and

War, *military*; if a family, *œconomical*, &c. with none of which I intermeddle, but only with that, which concerns every particular person in the conduct of his life: and here only in general; reserving to the second Part such particular rules, as either my own or others experience, that I have read, have suggested. In this place therefore I shall only advise (as well as I can) how the *faculty is* to be cultivated for the implanting that great perfection.

2. AND first take notice; that the *exercising this faculty is the employing of all the rest.* For it is in vain to give *judgment* without comparing and examining the reasons (devised by *Invention*) for both parties; and the like cases in former times suggested by *memory*. For the chief employment of the *judgment* being concerning the future, either the choice of an End, or of apt means to an end; no man can promise to himself any success in his election without engaging all the powers he hath. As there must be 1. [Supposing the end to be already resolved upon and alwaies before his eyes] a *proposal* or finding out several *v. g. mediums* to an end; which is called *Counsel*. 2. A *comparing* these together, that he may be able to chuse the *best* and *properest*, and *honestest* for his purpose, (for if he use dishonest means, tho proper, 'tis *craft* and subtilty, as to chuse improper is *folly* and want of wisdom.) This is the immediate action of *Judgment*; and which consists of many parts. As 1. *circumspection* of all circumstances of time, place, and all other opportunities; 2. *Caution* for prevention of hinderances, considering all dangers, and difficulties, he is likely to encounter; and either providing to decline

cline and avoid, or arming himſelf to reſiſt, or ſuffer them. 3. *Solertia* or good and rational conjecturing of what is likely to ſucceed. 4ly A firm *reſolution*, and competent ſecrecy. And laſtly a conſtant and due *execution* of what is well reſolved. Now becauſe this knowledge is very difficult, and at the beſt but a conjecture, it is neceſſary to conſider *what hath ſucceeded heretofore upon ſuch premiſes*, for that is moſt likely to happen again: but this cannot be done without the aſſiſtance either of Books or experienc'd perſons, who have ſeen and known the like caſes and ſucceſſes: and this cannot be without much *obſervation* and taking notice of things in the time of their actual flouriſhing: and ſtoring up ſuch rules and hiſtories in the memory for future application. By the way it will not be amiſs to take notice, that as there is *no new thing* under the Sun, ſo *neither any new action*; but the ſame are repreſented over again under varying circumſtances; ſo that he, who intends to be a wiſe man, muſt endeavour to diſtinguish the *Action* (as Phyſicians do in judging diſeaſes) from the *circumſtances*; that he may be able to give a good judgment and prognoſtic; and afterwards to frame a *general rule*, which may ſtand him in ſtead at other times and occaſions.

3. OPPOSITE to *wiſedom* is *folly*, that baſe, abject, low, poor, ſordid, ſlavish condition; which renders a man *weariſome* to himſelf, and *contemtible* to others; *expoſed* to every ones deceit and craft; a *ſlave* to his own paſſions and other flatteries; and *a ſtock* whereupon to graft any vice, ſhame, or miſery. This is made up of two Ingredients, *Ignorance* and *Error*. To avoid

which, as alſo to rectify the underſtanding, and obtain a true notion of things as they exiſt in the World, and relate to us, it is neceſſary that we.

1. *Endeavour to be ſet at liberty from the dominion.*
1. *Of Vices.* 2. *Of Paſſions.*

2. *To uſe much attention, conſideration, and weighing things themſelves.*

4. That a man may be *virtuous* it is not ſufficient that he *now and then* do virtuous actions; nor that he do them *frequently* out of good nature, intereſt, mode, paſſion, or the like: but that he work *diſcreetly, conſtantly, habitually*, and for a *good end*, and by *deliberation* and *choice*; which two laſt conditions neceſſarily preſuppoſe *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath bin the obſervation of all knowing and diſcreet perſons, and they have delivered it for a certain rule, as hath alſo the Holy Spirit, and Wiſdom of God himſelf; that virtuous courſes onely, together with Gods grace obtained by much prayer and interceſſion, are capable to make a man wiſe, *i. e.* to direct his actions in ſuch manner as he ſhall not need to repent of them. And that therefore ſuch actions are called *good*: and others *evil*, becauſe of the evil conſequents; that they bring ſuch as perform them to ſorrow, repentance and miſery. Hereupon are grounded thoſe rules in the holy Scripture, that *the fear of the Lord is the beginning of Wiſdom, that the beginning of Wiſdom is to avoid folly*, and wickedneſs. That *it is ſport for a fool to do wickedly*, and the like: *Religion* being the chiefeſt and ſupremeſt of all virtues. An *evil man* ſeeks occaſions to gratify his humor; and at beſt thinks to ſtop at the confines

confines betwixt paſſion and vice; but a *wiſe man* avoids the occaſions of vice, which he looks upon as a diſeaſe of the Soul, contrary to the natural and due conſtitution of it, and ſubverting its true tone and diſpoſition. And that every *vice* in particular is contrary to *Prudence*, appears; becauſe *Covetouſnes* inſtead of wiſdome introduceth *craft*, *ſubtilty*, *deceitfulnes*, which are called the wiſdom of the World. *Pride* breeds preſumption of his own parts whether natural or acquiſite; whence proceeds obſtinacy, arrogance, contentiouſnes, ſingularity; diſdain and contempt of others, and their advice or aſſiſtance. The danger of this is very great, becauſe every one ſees it but he that is ſick of it. And *luſt* (the third fountain of all vices) is the mother of *negligence*, *precipitious inconſiderateneſs*, *inconſtancy*, and at length of that *blindneſs of underſtanding*, which renders them uncapable of diſcerning, ſuch things eſpecially as concern their Souls, but even ſuch alſo as are advantageous to their temporal welfare; and of chuſing better from worſe; fit and convenient from improper and aliene.

5. PASSIONS, tho not ſo immediately concurring to the ruine of the Judgment as vice, yet indirectly and by conſequent deſtroy it alſo. For being (as I ſaid before) undeliberate motions towards objects pleaſing or diſpleaſing, and therefore in the ſenſitive Soul; the objects paſſing through that to the underſtanding, carry with them that *tincture* or *form* they there receive by thoſe Actions; not now as pleaſing or painful, but as good or bad (for ſo the *paſſions* repreſent them.) And if the *Intellect* do not ſpeedily

dily reflect upon the deceit; and ſeparate and cleanſe the natural from the paſſionate, wherewith it is ſtained, it becomes partakers of, and ingaged in, the error. And ſo not only loſeth the true notion and knowledge of the object, but apprehends it alſo under a wrong and falſe *Idea*; miſtaking *v. g.* the pleaſure or good for the object. And whatever it receives or conſiders, whileſt in that diſpoſition, is conceived under the ſame miſtake. So that all paſſions more or leſs, according to the degree of their ſtrength, render the underſtanding partial and unindifferent, and conſequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a man in *paſſion*, tho the alteration be only in himſelf, yet imagines the World without him to be changed. What was *before eſteemed*, when now look'd upon through this falſe light, appears *contemtible*; and the contemned becomes admirable. The *beloved* or deſired is without faults, is excellent and eaſy; the *hated* is all faulty, unworthy, and impoſſible. Yet is this no great matter compared to the *Paſſions*, when they are in their height and vigor. Do we not ſee how for the ſatisfying of a luſt, and enjoying a revenge, a man breaks through all Laws, all obligations natural and civil? how he regards not what injury or affront he offers even to Magiſtrates and Parents? how he deſpiſeth all conveniences and evil conſequences, his own or other mens reaſons may forewarn him? But I will not meddle with theſe *extravagants*, utterly unfit to be carved into *Mercuries*, and will conſider thoſe which work more mildly; and *ſeduce*, not *trample* upon, the Judgment. Such are,

i. SELF-

1. SELF-LOVE, or *self-estimation*, an overvaluing of a mans own parts, opinions, or actions. An *error* in some sort *necessary* to the well-being of man; for should every one know exactly the measures of his own ability, the greatest part of the World would be miserable. Every man, therefore, makes himself the standard for all others, esteeming every ones abilities and actions, as they are equal or conformable to his own. And this seems to be a natural suggestion; but if it be too much indulged, so that either for *pride* of his own parts, knowledge, &c. or for *interest* and *covetousness*; or for *honor* and *reputation*; or for *custom* and *education*; or any other by-respect, a man warp his *Judgment*, he lies under a lasting and universal prejudice. For this is the beginning of *Opiniatrety*; and when *despising* the advice and judgment of others, he *follows* only his own counsel, is it not just that he should be permitted to fall into the consequences of his own opinion? he that bends, and plies his reason to his passion, why should he not enjoy the product of his indiscretion? why should he that *sows* folly, *reap* the fruit of counsel and advisement? But to instance in the foresaid particulars.

1. He that is *conceited of his own worth, eo ipso despiseth* others, and therefore will not read or take pains to informe himself what other Men say or know, but when he fixeth in himself this proposition, that *other Men are more ignorant* then he; then whatever comes in his fancy, seems to be an addition to knowledg; and must either be reserved as a mystery, or vented as the

the *Depth of Science*, and *Oracle of wit*; though many times it is but either a *great error*, or at beſt, a *vulgar truth*. And the moſt extravagant and groteſque conceits, as being moſt of all his own, he eſteems and values the moſt. Such a man frames to himſelf notions and opinions, which all the World is to ſubmit to, and theſe alone are to be taught and propagated; and all oppoſers are opiniaſtres, and ignorant, if not malicious, contradicters of the truth, and envious of the glory of him that diſcovers it. Hence comes the *ſpirit of contradiction*, that let the adverſe opiner ſay what he will, his reaſons will not be heard; for indeed our *learned man* ſtands upon his guard againſt truth; and ſo at laſt, inſtead of fair arguing, turns to *chicanery* and Pedantery.

2. How much *intereſt* and *ſecular reſpects* wreſt the judgment, is manifeſt to any one that obſerves; that the *thriving opinions*, and ſuch as are countenanced by them that can reward, never fail of abettors. but I can eaſilier pardon theſe then thoſe who for *love* of *gain oppoſe* the *Magiſtrate* and *Government*; who knowing the humor of the ordinary people to be againſt obedience and ſubjection, make uſe of it to diſturb the peace, that they may fiſh the better. They *gain Proſelytes* that they may *grow rich*; they *gather Churches* that they may *collect wealth*; and *heap up Diſciples*, that they may *multiply collections*. Thus they deceive unlearned and unſtable Souls, of their *temporal*, as well as their *ſpiritual*, goods: and care not what craft and deceitfulnes they uſe that they may fill their purſes; their Arts are infinite, and

and ſeen of every one but thoſe who are deceived by them.

3. VAIN-GLORY, or *deſire of ſeeming* more knowing then other perſons, is as ſtrong a paſſion, ever ſince our firſt Parents were carried away by it, as any that moleſts our Souls. This goes masked many times under a vizor of *ſeeking Reformation*, advancing knowledg, and the like; when it is in reality *ſeeking applauſe*, inſinuating into a party, and vaunting our own ſelves. The beginnings of this *deluſion* are many times very ſubtil, and difficulty diſcerned, except by thoſe who are very jealous of themſelves. Hence comes an *itch to invent* or publish new opinions and fancies; *to quarrel* for a new interpretation, and even *go to Law* for the primogeniture of a notion. From hence alſo, if sharpned a little by covetouſnes, comes all *ſeditions*, *diſobedience* to Magiſtrates, hereſies, ſchiſmes, and rebellions. Is it not ſtrange to ſee an ignorant perſon, without *comprehending*, or ſo much as *taſting*, the principles of Arts and Knowledge; to *judg* for himſelf, and ſcorn to be guided; eſpecially in things of conſequence, where moſt caution is to be uſed He that will not refuſe to be taught to be a *Shoe-maker*, ſcorns to be inſtructed in *Divinity*; and he will ſubmit to a *Maſter of a Trade*, that will not bow to a *Doctor*. If a man well furnish'd with this *ſpiritual Pride*, happens to be informed in ſome particular knowledg above the reſt of his condition; he immediately thinks himſelf *inferior only to Angels*, *inſtruction* he deſpiſeth; all *ignorance*, yea and ſometimes *Science* too, he defieth; and pretends to nothing but *inſpirations*, and, the conſequent of that, *infallibility*.

bility. Then hath the Devil perfected his work in him, he is advanced as far in error as is poſſible, and becomes a *ſeducer* and an *impoſtor.*

4. OF all *Opiniatrety*, that which proceeds from *Cuſtome*, and *Education*, is the leaſt abſurd; yet a fault it is alſo, and more difficultly conquerable then the reſt. For the errors become in a manner *connatural*; and tho a *diſeaſe*, yet have ſo tincted the Underſtanding, that it apprehends nothing but through them. And therefore the more any one knows in his error, the more difficultly is it eradicated; yet time, and labor will do much; *one cuſtome not* being *to be expelled but by another.* From this force of Education it comes, that *hereſies* and *diſſentions* are for ſo many generations continued; that whole *Orders*, and ſometimes *Nations eſpouſe one opinion*; and that contrary to another as wiſe and learned as it ſelf.

2. TIMOROUSNES, *baſenes*, or *ſlothfulnes*, is another origine of *Errors*, quite contrary to thoſe produc'd by *ſelf love*; when a man ſeems to have *no opinion of his own*, but to aſſume the colour and tincture of thoſe with whom he converſeth. The *Opiniatre* take for *falſe* what any other perſon affirms, the *Complaiſant* for *true.* This is indeed the moſt peaceable way, and the beſt to make a fortune, but corrupts the judgment more then the other. For ſuch a man either deſpiſeth *Truth* as a thing of no value, not worth laboring for; or his *own ſoul*, as if God had not given him reaſon, but had brought him into the World, and not endued him with ſufficient abili-

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ty to guide himſelf in it. Such men uſually admire *other mens perſons*, and take things upon the credit either of a *greater* number againſt a *leſs* (which in difficult matters is very dangerous) or ſometimes of a *leſs* againſt *a greater*. Or of perſons *not verſed* in what is deſired to be known, as of a learned man in things of piety or ſecular prudence; of a pious man in matters of learning and the like: yet this is better then to take a mans judgment, becauſe of ſome *external* or *accidental advantages*; as to think a man *learned*, or in the truth, becauſe a *friend* or acquaintance. Or, I am of *his opinion*, becauſe I gain, or hope to get, by him. Or, *he is rich, for which Men hold him wiſe.* He hath ſo many *legions*, therefore he hath *reaſon.* Or, he is in great Office, he is above us, therefore wiſer then us; he is of our Order, therefore we muſt ſuſtain him. Hence alſo come the divers fashions and modes. Great men think themſelves to be ſuch as the flattery of Inferiors repreſents them; and Inferiors think the actions of Superiors to be imitable, and thus the deceit is mutual. From this admiration of perſons it comes, that he is thought a *good Preacher* that *ſweats* and labors in the Pulpit; or he a *wiſe man* that *talks gravely.* We alſo think him a wicked perſon, or our enemy that is acquainted with ſuch, as if all that converſe together joined in the ſame intereſt; him proud and inſolent, that neglects a due civility; him ignorant, that is ſlow and ſilent; and him to have taken good counſel, that hath ſucceſs. Hence alſo it proceeds that moſt men admire what is *in faſhion* and vogue even in *Religion* it ſelf, and *learning*, as well as in *clothes* and *phraſes.* That Men are taken with ſhews and ſplendor, and vain appearances, and

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are unwilling to go out of the track; but relinquish reaſon, and many times virtue it ſelf, becauſe they want company.

But that which moſt impoſeth upon perſons of learning and prudence, is; *if they ſee a man ſay much truth, and well, they are apt to take the reſt of his diſcourſe upon that credit.* The *ſtrong* carries off the *weak*; and the *Underſtanding* once *conquered*, is not willing to try her ſtrength a ſecond time againſt the *victor*.

3. I will mention no more of the *Paſſions*; but in ſhort reduce all the *cauſes of errors* to 2. heads of *misjudging*. The firſt is *too haſty aſſenting*, the ſecond *too ſlow*. For the firſt,

1. Precipitancy, when we doubt not ſufficiently; but are in haſt to aſſent before due examination. This proceeds ſometimes from the heat of age, cuſtome of haſty judging, preſumption of our own parts, hating the labor of thinking, acception of perſons, uſe of terms, which we think our ſelves onely to underſtand. For there being no propoſition, for which ſomewhat may not be ſaid; many Men (whether out of paſſion, intereſt, want of ability or leaſure, lazines, or whatever other cauſe) *reſt with the firſt appearance*, and by little and little take root, and grow up in error. Alas how few *can judg* of probabilities! of them that can, how few *will take pains* to weigh and conſider? how many are *concern'd* that *Error* ſhould be *Truth*? and who are ſo eaſily deceived, as they that think themſelves wiſeſt? But our ſelves contribute to the deceit by embracing and continuing falſe Ideas, made many times by wrong repreſentations in our language. What plauſible names do we

we give to evil things; and contemptible to good; ſuch as Reputation, a man of quality; gallantry; great ſpirit, a wit, devout men they call fools; and wiſe ſerious perſons are with them good honeſt men. Hence it comes, that ſo many Men abandon themſelves to *ſenſuality*, covetouſnes, and other vices, without remorſe, or diſcovering the fallacy; for they aſſume to themſelves certain reaſons built upon ſlight foundations, which they are *concern'd* ſhould be true, and therefore they will *not examine* them: but becauſe they have ſome (tho but very ſmall) *ſhew* of reaſon, they ſerve them, firſt for diſcourſe with others, and then to fool themſelves. As generally for all *vice* they urge.

The example of other Men, the moſt, many alſo in proſperity, and many eſteemed good, that yet are vicious ſome way.

That it is not ſo bad, or dangerous, as is pretended.

That many ſin, yet but few punished. And the like.

For *pleaſure*, ſuch as theſe,

That natural deſires are vainly implanted in us, if not lawful.

That it is for poor and impotent perſons not to beſtow upon themſelves what they deſire; to bridle appetites and luſts is an argument of lowneſs of ſpirit, or want of power; and that by this, great perſons are diſtinguished from mean ones and inferiors.

That if pleaſures had not bin fitting, Nature had not joined them to thoſe actions, which are moſtly hers; and that therefore Beaſts are alwaies regulated by them.

That no men, whatever they pretend, but uſe them.

That ſtudying, or emploiment, is only that pleaſures, and reſt, may be enjoied in old age with more *guſto.*

That thinking is a dull formality; and deſiring a laborious life, by him who can live at eaſe, is a buſy folly.

So for *Covetouſnes.*

That a good Patriot endeavors to encreaſe the ſtock and wealth of the Nation, which prodigals waſt and conſume.

That it is a great fault to ſpend and abuſe thoſe things, which may be put to good uſe.

That nothing breeds reſpect but wealth; that alone is equal to all things; the ranſom of a mans life; the laſt appeal, and reſort of all calamitous perſons.

That it is but ſtoring up what is neceſſary, &c.

The like pretences, and fig-leaves may be found for all other irregular and vicious deſires. To which if a man by education, intereſt, paſſion, or any other way, be biaſs'd and prepoſſeſs'd; and his indifferency removed; he will eaſily take up theſe plauſibilities; and by them make his reaſon and truth truckle under his luſts and deſires. *Qui vult decipi, decipiatur.*

But this fallacy of *haſty judging* reaches further, even the *learned* and *Philoſophers* are guilty of drawing *univerſal concluſions* out of *inſufficient inductions.* The inſtances are infinite but not fit for this place. But ſee in *common converſation* what argumentations are frequent amongſt us. Some profeſſing Religion, live not accordingly, therefore all Religion is hypocriſy. Some grave men

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are only formal, therefore all gravity is formality. Some things are uncertain, therefore there is no truth at all; &c.

The laſt *Error* in Judgment I ſhall note, is contrary to the former, *i. e. too long deferring Aſſent.* When a man hath conſidered a *Queſtion*, and finds on either ſide *Arguments*; many times he *will not* put himſelf to the trouble, or for want of judgment he *is not able*, to conſider which is more probable, which eaſilier anſwered, &c. but ſits down with *ſuſpenſe of aſſent*; thinks, that of two ſo equal in probability, *either* part, or *neither*, may be ſafely taken; and is contented with *Scepticiſm.* In juſtification of this folly ſome have made a *profeſſion*, and inſtituted a *ſect*; defending that there is *no propoſition ſo probable, but its contradictory is as probable*: and that no man can be *certain* of any thing againſt which any reaſon may be objected. So that we are not to believe our ſelves awake, becauſe we, ſomtimes, dreame that we walk, think, eat, &c. A *Doctrine* more then *bruti∫h*; for the Beaſts feed, and ſleep, guided by their *ſenſes*, notwithſtanding the manifold errors, and deceits of them, without any ſcruple of doubting. *Againſt human nature* alſo, and injurious to our good *Creator*; blaming him for giving us no more certainty then is needful or uſeful; and not ſuch a one as by curious perſons may be *imagined.* Tis alſo *againſt their own practiſe*; for what *Sceptic* ever refuſed to eat or ſleep, pretending that the neceſſity of thoſe actions was not grounded upon a principle of abſolute certainty, or the like; which notwithſtanding, they willingly ſuggeſt to others? Upon the *teſtimony of ſenſes* and reaſon-

ing upon the objects supplied from the senses, all the moments of our *lives* and *fortunes* depend; Peace and War, Government and obedience, and the rest. He would be very *ridiculous*, that being convinced of robbery before a Magistrate, should plead that the senses of the witnesses might erre; that they might be at that time asleep; and dream they were robbed; that it is dangerous to take away a mans life without *absolute certainty*. In short, not to assent to *sufficient evidence*, *i.e.* to so much as all men are wont to assent unto, and upon which they set their lives and fortunes, seems to be a disclaiming of humane nature, and a silly affectation to be what man never *was*, *is*, nor can be.

6. I Will instance in no more Errors, but proceed to the *Remedies*; of which some concern the *Educator* others the *Educated*, For the first.

1. I Would not have the *Instructor* to be offended, if his charge take not every thing upon his authority; *Obest plerumque iis, qui discere velint, authoritas docentis.* But encourage him to *ask questions*, and move doubts; accustom him to *give his opinion* and reasons in doubtful cases; especially such as fall out at that time, and upon the place. For want of such, let him *censure the Ancients*; let him accuse the murderers of *Cæsar*; jeer *Cato* for killing himself, &c. Quicken also and waken his spirit, by giving him liberty to *Contradict* you, when he finds reason for it; and when he doth not, do you shew him what arguments are against your self. Encourage in him all *thinking* and exercise of the mind; and let him judge and censure freely what he reads or hears; sparing persons alwaies

waies for charity ſake; and *diſcourage him not for every error he commits.* Take not all the talk to your ſelf; nor make to him long *harangues*, expecting a youth ſhould go along with you, and underſtand and believe all you ſay. But diſcourſe with him much after *Socrates*'s manner; which teacheth him to *know* things even before he learn them, *i. e.* by conſidering and comparing them with things *obvious* and *familiar*, to wind up to the knowledge of things *unknown* and *obſcure.* This will inlarge and exalt his ſpirit to an *univerſal contemplation* of the natures of things as they really are; and make him to *admire* nothing; to be *ſurpriz'd* with nothing; and not *condemn* every thing that is not caſt in his own mold, or framed after his own mode and taſte. Thus he will not be *offended* with ſmall matters; nor be *amaz'd* to ſee contrary humors, opinions, or faſhions, nor be like a man brought up in a *bottle*, ſee all things through *one hole.* It is alſo obſervable, that the more any one knows, the leſs is he ingaged in opiniatrety; but this I only mention.

2. HE that ſeeks truth, and to perfect his judgement, muſt indeavour to render himſelf *indifferent*, *free*, and *diſengaged*, that he may be ready to paſs his ſentence *ſecundum allegata & probata*: which is chiefly by delivering himſelf from the power and dominion of all paſſions whatſoever. Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by ſubjecting it to reaſon and the *Underſtanding*: that it may not without conſultation follow the ſuggeſtions of *ſenſe*, and unruly motions of

the *Appetite*. And this is not difficult if the particular occaſion can be foreſeen; but becauſe that happens not frequently, it is requiſite to ſet a *continual guard* over our weakeſt place, where we are moſt obnoxious to the enemy; and to have a continual magazine of ſuch ſober and moderate *conſiderations*, as advice, reading, and experience will furniſh. But if notwithſtanding you cannot prevent theſe apprehenſions, which indeed is difficult; I mean for a man to ſtand ſo continually upon centry, his arms ready and fixed, and in his hands, then at the time of the aſſault, *retire*; let the *motion ſpend it ſelf* in vaine, and ſuffer it not to fix upon the object. But at the worſt, play an aftergame. If anger *v. g.* have prevailed againſt you, force your ſelf to beg pardon; and let ſhame and (eſpecially *voluntary*) punishment, and pennance, bring wrath to reaſon. So againſt *Inſolence* contradict your own, tho lawful, deſires another time, and do contrary to what you moſt affect. In ſum, *obſerve* your own inclinations (for accidental Paſſions are not ſo dangerous) and watch over them diligently; which is alſo better and eaſilier performed, if you can procure a faithful *monitor* to aſſiſt and adviſe you. Next ſet not your affections too much upon any thing whatſoever, even not upon the *public*, or works of *Charity* which are not neceſſary; purſue nothing with eagerneſs and engagement. And think not when you have conquered three or foure times, that the war is ended. Paſſions are much the weaker by being overcome; but take heed they rally not. *Qui ſani eſt volunt. ita vivere debent, ut perpetuo curentur.* Good counſel is not to be taken as *Phyſic*, but as *nouriſhment*, conti-

continually received, ruminated, and digeſted. And laſtly, when you are foiled, put ſome penance upon your ſelf, and reſolve upon greater diligence for the future. And uſing theſe means, doubt not, by Gods bleſſing, but to arrive in time to a ſedate tranquillity of mind and a clear underſtanding of the truth, a condition not more advantageous to the poſſeſſor, then grateful to, and admired by, them with whom you converſe.

3. THE laſt means I propoſe of acquiring a good Judgement, is *conſideration*, *weighing*, or *thinking* much upon the probabilities of both ſides; and that not only at the preſent, when the mind is engaged and concern'd in, and for the buſineſs; but at leſure, ſuppoſe at night, when you recollect what you have done all the day; for then the mind is free to review, and reviſe her own actions. He that uſeth this, will find in himſelf other thoughts and conceptions then he can poſſibly imagine, and he will ſee the ſame difference as is betwixt looking into *muddy*, and *clear*, water. Hence it will follow that *much buſines is a great impediment to him that deſires to perfect his judgment*; *nemo occupatus bonam mentem invenit. Sen.* An experienc'd perſon is capable of engaging himſelf in many emploiments, but a beginner muſt not; nor in any one buſines that taketh up his whole time: for by that means indeed he may be well skilled in that one thing; but he cannot arrive at the *largenes* and *comprehenſivenes* required to true *Wiſdom*. Again, whatſoever conduceth to heighten, and as I may ſay, to *ſpiritualize*, the Soul, is alſo advantageous to wiſdom. And this nothing doth ſo much of the ſeveral parts of learning and ſcien-

ſciences I have ſpoken before) as *Devotion* or *Contemplation*; which is a borrowing of *light* immediately from the *Sun*; and a lifting and raiſing up the Soul to God; who of his infinite goodnes hath made the *reward of his ſervice* in ſome ſort the *effect of it alſo.*

Now the firſt conſideration a wiſe man fixeth upon, is the great *End of his Creation*; what it is, and wherein it conſiſts: the next is of the moſt *proper means* to that end: afterwards he conſiders the *difficulties and hinderances*, he is likely to rencounter in his obtaining that end. After which he weighs all particular occurrences, how they conduce to, or at leaſt agree, with that end, and thoſe means ſo choſen. But for theſe, I refer you to ſuch Authors as have ſpoken expreſsly concerning them.

CHAP.

CHAP. XIV.

Of travelling into Forreign Countries.

1. THE Advantages of *Travel* are, 1. to *learn* the Languages, Laws, Cuſtomes, and underſtand the Government, and intereſt, of other Nations. 2. To *produce* confident and comely behavior, to *perfect* converſation and diſcours. 3. To *ſatisfy* their minds with the actual beholding ſuch rarities, wonders, and curioſities, as are heard or read of. It *brings us* out of the company of our Relations, acquaintances, and familiars; making us ſtand upon our guard, which renders the mind more diligent, vigorous, brisk, and ſpiritual. It *shews us*, by conſideration of ſo many various humors, and manners, to look into and form our own; and by taſting perpetually the varieties of Nature, to be able to judg of what is good and better. And brings us out of that vain foppery, that every thing which is contrary to us is ſo alſo to reaſon, and therefore ridiculous. And it is moſt uſeful *for thoſe, who* by living at home, and domineering amongſt ſervants, &c. have got an habit of ſurlines, pride, inſolence, or other reſty and ſlovenly cuſtom. As alſo *for thoſe, who* are intangled with unfitting companions, friends, loves, ſervants. *For thoſe, who* are ſeized upon with the vices of their

their own Country, ſuch with us are Drinking, ruſticity, ſowrnes in converſation, laziness, &c. and then, every one muſt be ſent into the place moſt proper to reform him; as *Drunkennes* is not much uſed in *France*; leſs in *Italy* and *Spain*. *Debauchery* with Women not ſo frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but leſs in *Italy*. *Quarrelling* dangerous in *Italy*, and *Spain*. *Prodigality* is often helped by ſetting a certain allowance, in a place where he cannot be truſted, where he is neceſſitated to live within his compaſs; or in priſon; or shamefully run away without paying his hoſt. It is alſo profitable for all perſons knowing, inquiſitive, and curious: who, by the converſation of learned Men, and uſe of Books unuſual with us, and Libraries, may very much augment their knowledg, as well as their experience.

2. I WOULD *not* adviſe any young man *to go abroad without an Aſſiſtant* or Governor, a *Scholar*: one able *to inſtruct* him in ſuch ingenious Arts, as are fitting for him to know; *to chuſe* his companions (elſe a young man left to himſelf, not having to employ his time, muſt of neceſſity fall to debauchery, and evil company, who are alwaies ready to ſeize upon young ſtraies;) *to aſſiſt him* in ſicknes, or any other neceſſity; to *advertiſe* him of his failures; *to exact* the performance of his ſtudies, exerciſes, and employments; *to husband* his allowance; to *keep him* company, and *furniſh* him good diſcourſe, and good example.

3. WHO-

3. WHOEVER would have his Son *molded* upon the *form* of ſuch a Nation, muſt ſend him thither young; that his tongue may be plied to their Language, and his whole carriage imbibe, by imitation, their manner and fashion, before tincted with any other. But if that deſign be not regarded (as I conceive it not very convenient for any one to quit his own Country cuſtoms, [cuſtoms, I ſay, not vices]) then it is better to travel when they *arrive at* ſome *judgment*, to diſcern better from worſe; when able to *furnish diſcourſe*, and by that means enter gratefully into converſation. Whereas being ſent young, and having no knowledg or experience, they cannot advantage themſelves abroad, but are there in a kind of amazednes; variety of objects, which they neither underſtand, nor value, confounding, rather then edifying, them. And truly I conceive the cheif reaſon, why *Travellers* have ſo little (eſpecially good) converſation of the natives, to be, becauſe of the jealouſy they have of young *Travellers*; that nothing is to be advanced by their converſation worthy the trouble of their bad Language, impertinent diſcourſe, ſilly queſtions (for ſuch thoſe demands ſeem to be, which concern things to them familiar and obvious) and frequent viſits. Methinks therefore, it were better *every one to be educated at home*, to the ſubjection and obedience of his own Country Laws, and Cuſtomes; (except the Laws and Government be ſubverted, as they lately were; and except there be ſome ſuch Nation in the World, as admire all Laws and Cuſtoms but their own.) *Eteocles* would not give hoſtages to *Antipater* of the youth, but

but of grown Men. And the *Perſians*, when wanting a King, they ſent for ſome of the Royal Family then hoſtages at Rome, were afterwards diſpleaſed at, and cut them off, as not agreeing with the manners and cuſtoms of their Country. Beſides 'tis better they ſhould ſtay, till by inſtruction and ſtudy they have arrived to a capacity of employing their time profitable and delightfully by themſelves: without being (as too many are) forced to ſeek divertiſement with others: then leave their Country at that age, when they ſhould be *habituated* and molded *into the Laws* of it. And this is the reaſon, why not knowing their *native duty*, and living as ſtrangers, *licentiouſly*, and not according to the beſt examples abroad; they bring home inſtead of ſolid virtue, *formalities*, *faſhions*, *grimaces*, and at beſt a volubility of talking non-ſenſe, &c. Yet ſome, perhaps, think them then well educated; and that *forreign vanity* is preferable to *home-diſcretion*. This is alſo the reaſon why they are forced, for paſſing their time, to apply themſelves to ſuch converſation as they can find; and good company being very rare and shy, but bad alwaies ready, and offering themſelves, 'tis no wonder if they run into extravagant expences as well as evilnes of manners. Or if they eſcape theſe, then the *Fencing*, *Dancing*, and *Language-Maſter* catch them, from whom picking up ſome *ſcraps* and *ſhreds* of diſcourſe, at home they vent them for *laces* and *rubans*. Or at beſt of all, they ſow but *gape ſeed*, which, if well husbanded, yields them a goodly crop of wonders in their own Country.

4. Ex-

4. EXERCISES commonly learn'd in *Travel* are *Dancing*, *Fencing*, *Riding*, to which ſome add *Vaulting*, and anciently *Swimming*, (for which reaſon *Suetonius* takes notice of it as a ſtrange thing; that *C. Caligula*, ſo good at other exerciſes, could not ſwim: He obſerves that *Auguſtus* inſtructed himſelf his grand-children to write and *ſwim*; Swimming alſo was publicly taught at *Athens*) *Muſic* and *Deſigning*. And theſe, I conceive, might as well, i not better, be learned in our own Country; were it not either for the ſloth or opiniatrety of our Nation. The uſe of *dancing* and *fencing* is ſufficiently, if not too much, known; *riding* renders him maſter of the nobleſt and uſefulleſt of all Beaſts; *Vaulting* makes the body active, but elſe is not of ſo great uſe as *wreſtling*, were it in faſhion; or *ſwimming*; which is both more healthful; and many times proves to be of great conſequence and neceſſity. *Muſic* I adviſe not; ſince to acquire any conſiderable perfection in it, takes up too much time; and to underſtand little of it, is neither graceful, ſatisfactory, nor durable. To thrum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practiſed is ridiculous. beſides, I do not remember to have ſeen any *Gentleman*, tho very diligent and curious abroad, to qualify himſelf with that skill, but when he came to any maturity, he wholly rejected it. *Deſigning I* adviſe to, but only as a *parergon*, not an emploiment. And the ſmall *Mathematics* Strangers learn in *France* ſerve to little, beſides getting mony to the Teacher.

Rules in Travelling. 1. Be very *careful with*

what company you associate upon the way in pension, lodgings, &c. But make no such familiarity (except you have of a long time tried the person) as not to leave your self liberty to come off when you please. *Neither* be ready to *make* or *accept assignations* of meetings, at Taverns, &c. Especially be not the first motioner. Much time is lost, ill acquaintance got, mony spent, and many mishaps come by it. Besides they beget and draw in one another, the most idle alwaies contriving to twist in another meeting.

2. *Suspect* all *extraordinary* and groundless *civility* of forreigners, as a design upon your purse; and what mony you lend upon the way to Strangers, count it given, not lent. Nor ever declare what mony or Jewels you have; (of which notwithstanding you ought to have a reserve, not to be touched but upon extraordinary occasions,) but alwaies make your self poorer then you are.

3. *Make even* with your host for pension, and all other demands, *at the end of every month*, and take his hand to an acquittance; for by that means you hinder all after-reckonings; and they are wont, at your leaving them, to pick some quarrel, or seek some pretence upon you to get more of your mony. And so upon a journy, when you are not at an Ordinary, reckon with your Host after supper. And where you never mean to return, extend your liberality at your first coming, or occasionally as you have need of them, and defer it not till your departure.

4 *Injuries from Strangers*, especially in their own Country, *are easily*, safely, and discreetly,

put

put up; but never ſafely revenged, where they have more friends, and power, then your ſelf. Eſpecially *beware* of intrigues with Women: infinite quarrels and Tragedies have begun there.

5. *For health*; without which you can do nothing. When you begin (eſpecially a long Journy) for three or four of the firſt daies, or meals at leaſt, *abate a third of your ordinary eating*, the like do alſo at your arrival to reſt, till your body be ſomewhat accuſtomed to the alteration. In travelling, eſpecially in hot weather, *drink* as little as you can; eſpecially by the way, for that increaſeth your thirſt, heateth, and diſpoſeth you to a feaver. Mix water with wine, but water alone to one ſubject to thirſt, makes him more thirſty.

6 If you find your ſelf indiſpoſed, or feaverish, *throw* in a gliſter, miſs a meal or two, cover your ſelf well in bed, that your body may tranſpire or ſweat, or elſe let blood. But if it ſeems by your wearines, unquietnes, diſturbed ſleep, high pulſe, pain, &c. that it tends to a real ſicknes, *call the Phyſician betimes.*

7. Have with you a little *Venice treacle*, or ſome ſuch *Antidote*; that if you eat any bad meat or drink, go to bed preſently after ſupper, or find any thing heavy on your ſtomack, or be tired with a long, wet, or tedious Journy, by taking a little of it, you may reſtore your ſelf. *Lucatellos* ballom alſo (if well made) ſerves againſt ulcers, wounds, aches, galls, bruiſes by falls, and like accidents.

8. If your occaſions require you to voiage in *hot weather*, be very careful to preſerve your

head from the heat of the Sun; be very abſtemious in your diet, and take the beſt care you can, your body be open. Accidental heat alſo is beſt expelled by tranſpiration.

9. *Drink not* before you eat, for that quencheth appetite; nor at any time without eating, eſpecially no mornings drinks, and beware of raw fruit, the moſt pleaſant and newly gathered commonly is worſt; corrected much by eating bread with it.

10. *Temperance*, chaſtity, and moderate exerciſe are the great advancers of health and long life. *De reſto* in every Country obſerve the rules of health, practiſed by the diſcreeteſt Inhabitants.

CHAP.

CHAP. XV.

Of prudent chuſing a calling, or ſtate of life.

UPON the diſcreet *choice of our calling*, or ſtate of life, depends our whole content and felicity: for if we chuſe that which is *agreable to our inclinations and abilities*, both of body and mind, we work cheerfully, our life is pleaſant, and we are conſtant to our purpoſes. But if, capable of better, we chuſe *a worſe and lower*, we eſpouſe a continual vexation; if we aime at what is *above our capacity*, we deſpond and deſpaire. Players contrive their parts to their perſons; and let us exerciſe our ſelves in what we are moſt fit. And if neceſſity force us againſt our inclinations, let us uſe diligence to *comply with it* as hanſomely as is poſſible: and at leaſt avoid vice, rather then purſue things which are not given us.

2. IN all our actions, the principal guide we have is *the End*; as in travelling the place whither we are to go directs the way. And ſince we have, by the law and condition of our Creation, one principle (*reaſon*) in us, which doth, or may and ought uniformely to produce all our operations, we may alſo have them all directed to the ſame ſcope and intention. We are indeed compoſed of body and ſoul; and the body is guided by ſenſe; but the ſoul (the better part) doth, or ought

to govern the body, and it ſelf be governed by reaſon illuſtrated in Chriſtians by Gods holy Spirit.

3. THEY who aime at nothing but *ſatisfying their ſenſe*, are ſuch as either, 1. *never look before them*, but live *in diem*, without care or prudence, paſſing their time in mirth and jollity, without deſign or conſideration, except to contrive that to morrow may be as this day; or to eſcape from preſent preſſure and difficulty which interrupts their delights. Or 2. do indeed adviſe and propoſe an end, but ſuch a *one as* is either *not obtainable*; or if obtained, *not ſatisfactory*, univerſal, or durable. Such are *pleaſures*, *riches*, and *honors*. Any, or all, of which to be made the principal and ultimate *end* of our actions, is great folly and madnes. For neither will they avail us in ſickenes and the calamitous parts of our life; wherto alſo they often engage us; and, in the prosperous, they are not in our power to command them when we pleaſe; nor keep them when we have them; nor do they ſatisfy us, if we keep them. They grow tedious and burdenſom, ſubject us to cares, ſorrows, envy, and dangers: and there is ſomewhat *better*, which is not liable to theſe exceptions.

4. BEASTS do not deliberate, but work out of *inſtinct* of *Nature*; all of one kind the ſame way; (wherein they may be ſomewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have ſome little particular ends of ſome of their actions. But *deliberation* is a conſiderate weighing

weighing of all reaſons *pro & con*, ſuch an end, and the means to obtain it. *i. e.* how a man ſhall employ thoſe powers and faculties, which God hath given him, either by nature or his own acquiſition, to that purpoſe, for which God hath given them. For there is *one certain end*, which all men may, and ought, to propoſe as moſt agreeable and proper for their nature and condition.

5. THIS *intention, which will* ſuſtain a man in all eſtates and conditions, *which will* have an influence upon his whole life and actions, *which* is a rock, whereon he may ſafely build in all conditions and accidents, is: *To do as much good as he can*, both to himſelf, and others. Which the holy Scripture calls *glorifying God* (a phraſe demonſtrating the reaſon why this is the univerſal end of our Nature) becauſe that God created us all; and gave us our being and all that we have; and this not for our own ſakes, for no rational and intelligent workman doth ſo, but for his own ſake: who is glorified when *his works anſwer his intention*. He being alſo the *univerſal good* of all creatures, what ever good we do, is a correſponding to, and as it were an aſſiſting, him; a propagation of his intereſt, and conſequently a fulfilling of that end for which he made us.

6. THIS is performed ſeveral waies, as. 1. by *ſerving him in his own houſe*, being members of his family, *i. e.* Officers in his Church, or Eccleſiaſtical perſons, whether active or contemplative. 2. By *ſerving him in the Commonwealth*, in actions of charity: and that, either as

as Magiſtrates, or private perſons. In both which good is to be done by *example*, *advice*, *counſel*, *commanding*, *governing*, *rewarding*, *punishing*, *liberality*, *aſſiſtance of* the weak and poor againſt oppreſſion, &c. In all which the *Magiſtrate* hath greater opportunity and obligation to do good, then private perſons. Many of theſe good actions alſo cannot be performed without *wealth* and *reputation*; and *riches*, if with due moderation and juſtice *to this purpoſe deſired* and employed, are very good. For, theſe being the meaſure of all things in the commerce and converſation of mankinde, tis impoſſible for him that deals amongſt men, to be without them; and for him who is in an active life, and to do good, to be without a conſiderable proportion of them. And his *reputation* (I do not ſay popularity, but the good opinion of wiſe and virtuous perſons) every one is bound to preſerve, and *to provide things honeſt in the ſight of men alſo*. So much *pleaſure* alſo is to be allowed, as is neceſſary to keep up the body in health and cheerful vigor; which the wiſe Creator alſo hath appointed, in that he hath joyned pleaſure to natural actions.

7. IN *chuſing a calling* therefore (the fitnes whereof is only in order to our glorifying God, *i.e.* our own Salvation) conſider.

1. The *advantages* or diſadvantages to our end, or its contrary.

2. The *temtations* we are likely to undergo and meet with.

3. What *ſtrength*, aſſiſtance, or hopes we have to overcome them.

But

But becauſe it is not poſſible to judg of theſe but by *experience*, which the *Deliberant* is ſuppoſed not to have, but in ſome leſſer meaſure; it is therefore neceſſary for him, to ask advice, firſt of God; then of wiſe, upright, and experienced perſons. And

1. Thoſe who have an *excellent faculty*, or genius, to one thing above others, ſeem to be by *God* called to that.

2. Thoſe, who are by their Parents, or own choice, *educated in one thing* particularly, and find it agreeable to them, may ſafely acquieſce, and be perſuaded, that calling is from God; as may alſo thoſe, who have as it were an *hereditary calling*, being born to riches, and honors, may ſafely acquieſce in it, I ſay, provided they can overcome thoſe temtations of offending God, which do uſually accompany it. As all callings have ſome, and ſome very many more, and greater, than *others*.

3. Thoſe, who upon any rational grounds embrace ſuch a calling, wherein they are perſwaded they *can ſerve God*, and live charitably, and do good to their neighbors, may ſafely conclude that they are called by the ordinary providence of God; who is alſo the giver of reaſon to aſſiſt and govern us in thoſe things, which fall under its cogniſance.

4. Some, alſo, God Almighty calleth *extraordinarily* by his Prophets, Miniſters, or internal inſpirations, exciting to ſomewhat extraordinary, either in ſpiritual, or ſecular emploiments. *Concerning* whom we can give no rules.

5. Many men are *not capable to chuſe for themſelves*, being of weak judgments, unexperienced, biaſſed with ſome vice or irregularity: theſe are to

to ſubmit to the counſel of their friends; and the moſt diſintereſſed, and neareſt a kin, are the *likelieſt* to give beſt counſel.

6. It is in vain for him to ask advice that is *not indifferent* to all, or moſt of them; at leaſt ſo much as to be without prejudice, or to refuſe any propoſed, and not to love or hate any ſo much, but to be ready to change his paſſions upon the information of better judgments. *Unindifferent* are thoſe who are *preingaged.* As for married perſons, it is in vain to conſult about ſingle life: for then, they can only deliberate how to glorify God in a married eſtate. And if an eſtate be *ill choſen*, but irremediably, accuſe not God Almighty for the ill choice, but ſeek to amend it by more virtuous and pious living.

8. GOING to chuſe, therefore, *place your ſelf as much as is poſſible in equilibrio*; and reſolve to take the beſt as near as your own diſcretion (the aſſiſtance of Gods ſpirit implored) and the advice of friends, ſhall ſuggeſt unto you. *The beſt*, I ſay, *not ſimply*, but the *beſt for you*; conſidering your parts, inclinations, bodily health, and ſtrength, exterior advantages, and the like.

And 1. conſider *that*, tho no man is obliged under guilt of ſin to undertake the *abſolutely beſt* calling or eſtate: and that God Almighty hath not ſo made man for eternals, that he hath no care for temporals; yet in *Prudence*, and if he have a deſign of attaining Chriſtian perfection, he ought to make a choice of that which he conceives the better.

4. *That* as every man is to give an account of the

the calling *wherein he is*, and not of another: ſo a man is rewarded that lives and *doth better* in a *leſs perfect ſtate*, then he that doth *leſs well* in a *more perfect*; yet a more perfect ſtate is to be preferr'd, which affords more advantages of doing well, or better.

3. *That* tho there is no lawful eſtate, wherein *heroical* virtues may not be exerciſed; yet theſe are much more eaſily and frequently practiſed in ſome then others.

4. *That* ſince contraries are ſo mingled in all our affairs; that *nothing* is *ſo good*, that it hath *not ſome inconveniences* joined with it; nor any ſo probable as that ſomewhat may not be ſaid to the contrary; you are not to defer your reſolution, till all difficulties be cleared, and you be able to anſwer all things to the contrary; but it ſufficeth to embrace that which is moſt probable.

5. *That*, if your *election* be thus made, *i. e.* with indifferency, unpaſſionatenes, and ſincerity, ſeek not to change, but ſettle your ſelf quietly in it: and make account that whatever you chuſe, you *will* ſome time or other *repent of it*, *i. e.* when you find the unexpected inconveniences and hardships of your own, and the ſeeming eaſe and conveniences of another. The ſincerity of your choice needs not be doubted of, *if you* chuſe purely for the love of God; *if you* would have adviſed your friend to the ſame courſe of life; and *if you* would be content, when God ſhall call you, to be *found ſo doing*.

9. AN old man in *Vitis P. P.* being demanded of one, what he ſhould do, anſwered; our Works are

are not all of the ſame ſort. *Abraham* was hoſpitable, God was with him. *David* was humble, God was with him, &c. Therefore, what you find your Soul inclined unto, ſo as it be according to Godlines, that do. It is true that one calling hath more opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and ſublimer actions. All men are not *alike capable of thoſe heights*; and by him, who after due conſideration, probably conjectures that he ſhall do very well in an *active*, and but meanly in a *contemplative*, life, here the active doubtleſs is to be preferred.

10. IF you have made choice of an eſtate *leſs advantageous*, which you may change, be ſure to *adviſe well* before you do ſo; for many times wearines and inconſtancy adviſe a quitting of that, wherein it is really better for you to continue.

11. THO there be no ſtate, but may be *more or leſs dangerous*, or convenient for one then another; as where God gives greater ſtrength and plentifuller grace there is leſs danger from temtations; yet thoſe ſtates ſeem to be in themſelves beſt, *which* are not ſubject to ſo many temptations; *which* have the fewer avocaments from Religion; *which* have *more* incentives to, and occaſion for, piety; *more* good examples, *more* leiſure for devotion, *more* ſeverity towards our ſelves, *more*, and *more heroical*, acts of virtues, *which* approch neareſt to the life of our Lord, and *which* ſhew moſt gratitude towards almighty God.

12. THO

12. THO God ſupplieth *grace ſufficient* to every one for his eſtate, and he that fails of his duty doth it by his own default; yet he, who *caſts himſelf* into temtations, cannot promiſe himſelf to be aſſiſted by God. *S. Paul* adviſeth younger Women *i. e.* ſuch as will put themſelves in frequent dangers or temtations of not living continently, rather to marry. *Temtations* are from company, health, bodily ſtrength, wealth, bad inclinations, as to ambition, covetouſnes, opiniatrety, deſire of liberty; opportunity of time, place, &c.

13. FROM the conſideration of which, and ſuch like, theſe *rules* may be taken notice of,

A *good natur'd* facil man is not fit for ſuch an employment, wherein he muſt neceſſarily converſe frequently with evil perſons.

A *melancholic* perſon is not fit to undertake a profeſſion of much ſtudy or ſolitarines.

A *timorous* ſpirit is not fit for Magiſtracy.

A *covetous* perſon is not to be a Merchant, or Banquier.

A man of *bodily ſtrength and choler* will not be a good Officer in War.

The *ſleepy* and *drowſy* are beſt employed in a calling, wherein is much bodily activenes.

A *raſh* man not to be entruſted with a great affair, eſpecially in War.

14. LET no man eaſily perſwade himſelf; that, *what ever his calling be, his thoughts will be different from the reſt of mankind*, that is *in that calling*; for all men are alike; have the ſame principles of thinking and acting, and the ſame way of deducing from, and acting by, them. Particularly let no man think, that *Magiſtracy will change him,*

to the better especially: look at his actions and converſation in his *private life*; ſuch will he be alſo in his *Authority*. And therefore let him not upon ſuch confidences haſtily take upon him a calling in which he ſees in general great inconveniencies or dangers, to the preſerving of his virtue, or innocence.

15. IF *you be conſulted* concerning a perſon, either very inconſtant, paſſionate, or vitious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Never adviſe any one to a calling, which is much againſt his will, or inclination.

CHAP.

OF

EDUCATION.

PART II.

CHAP. I.

Of Civility.

IN this ſecond Part, are thrown together a miſcellany of obſervations concerning ſeveral, the moſt uſual occurrences in *Active life*. Such as enter not into any Art or Science, but are the reſult of *experience* in the converſation and affairs of this World. I begin with *Civility*, as being the firſt to be learned and practiſed; and tho many rules of it ſeem plain and obvious, ſuch as are fit to be inſinuated into the Practiſe of Children; yet are they not to be neglected, but to be neal'd into *youth*, that they may not through defect of them miſcarry in their *age*, as many great perſons have done; who truſting to their *Juſtice* and *ſevere virtue*, have bin ruin'd for neglect of *compliance* and *civility*. For tho *Serpents* are greater poyſons and preſenter death, yet more men are deſtroied by their *irregularity* in eating and drinking. And *ſmall wounds*, if many, are mortal. To be *couragious*, *bountiful*, and *juſt* are indeed much greater

and nobler then to be of an *agreeable converſation*: yet is this as uſeful, for it is in continual practiſe, the other rarely and upon occaſion. Beſides other vertues have need of ſomewhat to maintain and exerciſe them. *Juſtice* will have *power*; *liberality*, *wealth*, &c. but this is ſet up with no other ſtock then a *few pleaſant looks*, *good words*, and *not-evil actions*. All men are in ſome ſort *diſparata*; and even theſe who are under the relations of ſuperiority and inferiority; yet, thoſe obligations being ſatisfied, as to all other matters, account themſelves as *equals*. And tho laws *punish not* the reſty and froward, yet are they *chaſtiſed* by the loſs of that good-will and friendlines which good-behaviour gains; moſt men having greater averſenes to the *incompliant* then the *vitious*. Wherefore it is neceſſary for every one, that would bring his *purpoſes to effect*, (which cannot be done without making uſe of other mens abilities; and the greater the deſign, the more *Inſtruments* are needful; and thoſe Inſtruments alſo not inanimate or neceſſitable, but ſpontaneous and free) to *maſter the wills* and powers of thoſe he makes uſe of; to make them, I ſay, to work cheerfully and readily for him; which is by *Civility* to *let* or *inſinuate* himſelf into their good liking, and *voluntary aſſiſtance*. For he who cares not to live void of offence towards others, renders himſelf offenſive and odious unto others; conſequently they comply not with him; they act for him, if at all, by force either of reward or punishment, and therefore no more, nor otherwiſe, then they are conſtrained. Thus, for want of *civil addreſs*, many *men of parts* and virtue become

uſeleſs

uſeleſs in their generation; but others by their ſurly and uncompliant humor, grow diſtaſteful in converſation, fall into contemt, whence follow affronts and quarrels. Some alſo are forc'd upon low and *mean company*, and thereby bring a dishonor, not upon their *perſons* only, but their *Family* and Parents (who are look'd upon, as not willing or able to give them decent Education) and their *Country* alſo, if they happen amongſt ſtrangers, who are ready to cenſure hardly of that Nation, whoſe Gentry are ſo little civiliz'd.

2. AGAIN, where there is *much company*, as in Cities, &c. there is alſo great *variety of humors* and diſpoſitions; and a greater care of *wary converſation*; as alſo where are perſons of greater and *more piercing ſpirits*, or curiouſer obſervers, as in *Courts*, or amongſt *Forreigners*, who take particular notice of many things which continual practiſe makes us paſs over. He who thinks to live contentedly or peaceably in theſe places without mortifying his own humor, and depoſing his natural inclinations, is of a ſhallow capacity, or an evil nature, *i. e.* He is either of a ſavage, fierce, inſolent diſpoſition; or of a ſtupid ſlothfulnes. Both of them fitter company for Beaſts then Men, and for Deſerts then Cities.

3. WHEREFORE, as *Juſtice* bridleth our covetouſnes, and *conſtancy* our natural timorouſnes, ſo doth *civility* our haughtines and preſumtion: and *as a good Chriſtian*, for the glory of God, *mortifies* all his own paſſions and humors, and *puts on* thoſe, which are for his

purpoſe, and according to his intention (Such I mean, as Religion and reaſon ſuggeſt;) And as a *good Courtier*, for his intereſt *complies* with every one; alwaies *gay*, cheerful and complaiſant, without any humor of his own, only borrowing that of the company. So in like manner, every *civil perſon* doth the ſame, ſo far at leaſt as to avoid all offending thoſe with whom he converſeth.

4. FOR *Civility* conſiſts in theſe things, 1. In *not expreſſing* by actions, or ſpeeches *any injury*, *diſeſteem*, *offence*, *or undervaluing* of any other. 2. In *being ready to do all good offices* and *ordinary kindneſs* for another. And 3ly in *receiving no injuries* or *offences* from others. *i. e.* in *not reſenting* every word or action, which may (perhaps rationally) be interpreted to be *diſeſteem* or undervaluing. Indeed our *reputation*, which is onely pretended in this caſe, (were it really in danger) yet is not of ſuch conſequence many times, as peace and quietneſs; but we are ordinarily unjuſt and partial Judges of our own concerns, never looking upon our ſelves but with love and value. But however our *patience* is certainly a rewardable virtue (but whether the correction of a miſdoer will reuſcire well, is a difficult queſtion) and is that ſo much recommended by our Lord, of forgiving treſpaſſers againſt us.

5. CIVILITY *is not*, therefore, *punctuality of behaviour*: I mean that which conſiſts in certain *modish* and particular *ceremonies* and fashions, in clothes, geſture, mine, ſpeech, or

or the like; *is not*, uſing ſuch diſcourſes, words, phraſes, ſtudies, opinions, games, &c. as are in *fashion* in the *Court*; with Gallants, Ladies, &c. This is a conſtrain'd *formality*, not *civility*; a complying with the *times*, not with *perſons*; and varieth with the age or ſeaſon, frequently according to the fancy of mechanic perſons, in their ſeveral profeſſions: whereas the *rules of Civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I ſpeak not here of ſuch *ceremonies* as are by *duty* required towards our ſuperiors, either in geſture, ſpeech, or other addreſs. Thoſe are not in our diſpoſing to omit or alter; *cuſtom*, our Great Maſter, hath impoſed them; and that rationally, for the eaſe of the Magiſtrate, and to make his commands current; and we ought to obey without diſpute or pleading. Nor of ſuch as are uſed generally in converſation; whereof alſo I adviſe every one to be rather liberal and give ſome of his own, then retrench any of what is due. But of ſuch as are by particular perſons (who either would ſeem modish and perfectly civil, or would hide their poverty of underſtanding and diſcretion under the vail and varnish of *mode*) ſtudied and affected. Whereby themſelves think to inſinuate into the favor of thoſe with whom they converſe; but thoſe imagine themſelves eſteemed as weak and eaſy, that are to be moved with ſuch trifles; and (as ſome women) are thought to be taken with rubans and fancies more then real decency.

6 COM-

6. COMPLIMENTS also are another thing, serve to a contrary end, and proceed from a different cause. *Civility* from *sincerity* and *virtue*; these from *duplicity*, and *deceit*. That *makes* friends, these *unmake* and hinder them; that *distinguisheth* one man from another, these *involve* all in *an equal adulation*. They consist in *praising* immoderately, and *pretending* greater love and friendship then either is deserved by, or intended to, him, to whom they are offered. He that useth them, beleiveth not himself, nor would have his Auditor believe his *expressions*; but I know not what greatness of affection: he is alwaies *offering* and promising, never *performing*; asking pardon where there is no offence or necessity, but when it is commanded by God and reason, he will dye rather then demand it. These are *imaginary* services; *notional*, impertinent, humiliations; a *solemn non sense*; an abusing of language, and putting together many good words to signify nothing. The use of this traiterous discourse (if any be) is to *hide a mans-self* (as Juglers and Mountebanks) in a cloud of good words, that the Auditor may not discover more of him then himself pleaseth. Or as Trades-men keep you still in talk, lest you should too narrowly examine the wares they would put upon you. *Officious lies* they are, licensed by custom; and, like the unproportionable garments, are faults of the age. Neither is *flattery*; *encouragement* to, or accompanying, in *vice*, or *error*; *consenting* to any thing *prejudicial* to a third person; a *permitting* to offend, or actually *sinning*, or the like; any part of *Civility*. For this consists

ſiſts not but with *ſevere Juſtice*, real *Charity*, and *ſolid Diſcretion.*

7. AND therefore *it*, as all other virtues, *requires* an *early initiation*, and continual practiſe to arrive at a perfect habit of it. It concerns alſo Parents and Educators to ſee that the educated converſe as much as may be, with his *equals* or ſuperiors; not with ſervants or mean perſons, leſt he put on their manners, and playing *Rex* amongſt them, he be apt to undervalue all others, and ſo become inſolent. It behoves them alſo to give him *no evil example* by themſelves, or others; but propoſe ſuch Precedents, as they deſire the young Man ſhould copy. In *France*, Fathers are wont to carry their Children, when youths, with them to viſit perſons of Quality; to ſhew them how ſuch demean themſelves, and to procure them a convenient boldnes. Mothers alſo in *Italy* teach their little Children pieces of Dialogues or Plaies by heart; which they render and recite in their preſence, and are taught by them graceful addreſs in ſaluting, ſpeaking, &c. they alſo ſend their Children frequently in errands, and viſits to their kindred or neighbors; teaching them what to ſay, what titles to give, what anſwer to make to the demands moſt likely to be asked, ſomewhat alſo to furnish diſcourſe, &c.

8. THE *young Man* himſelf alſo, ought, as he grows in age, *to obſerve* the actions of others, eſpecially of his *equals*, and of ſuch as are moſt reputed for civility; and *to note* what becomes or misbecomes them. Alſo, what is practi-

practiſed by *moſt*, by perſons *of higher quality*, and by perſons *of maturity* and *judgement*. He muſt alſo *watch over himſelf* ſeverely, and once a day, at leaſt call himſelf to account of his ſpeeches and actions. And alſo *procure ſome friend* to obſerve, adviſe, and admonish, him of what is well, what ill, what might be better, done, or omitted. Laſtly *obſerve* ſuch rules as theſe that follow; ſome of which are framed for youth, others for ſuch as are growing up, or arrived to ſome diſcretion.

1. Do nothing which may juſtly *ſcandalize virtuous perſons*; chiefly by any *neglect of Religion*, as by undecent behavior in Gods houſe, as ſeeking your eaſe, abandoning your ſelf to lazineſs and lolling, gazing about you, frequent changing poſtures, covering your face or head. Regulate therefore your ſelf by the example of the beſt and moſt devout in the place you live. *Uſe not* commonly or unneceſſarily *the name of God*, or *of the Devil*; not paſſages of *holy Scripture*; not mocking or profaning *holy perſons*, *things* or *actions*: not only becauſe theſe things are *ſinful*, but *undecent* alſo; and practiſed only by perſons of ill behavior, or mean condition.

2. Do nothing that may *offend anothers ſenſe* or *imagination*. To ſtrike or pinch a man, is a clowns ſalutation. No carion, or excrement, is to be shewed to your companion, for you know not how ſqueamish he is. *Approach not* your mouth ſo near in diſcourſing, as to offend or bedew any one with your breath, for all mens breaths are offenſive. Be *not naſty* in your clothes,

clothes, or about your body, in much ſweating (except in time of War or action) belching, biting, or cutting your nails, rubbing your teeth, picking your noſe, or ears, handling any parts of your body which are not uſually uncovered, nor thoſe more then needs. *Sing not* to your ſelf, nor drum with your feet or fingers in company, as melancholic men do. *Grind* not, nor *gnash* your teeth, nor *ſcrape* or make any ſound to offend or interrupt others, not ſo much as lowd ſpeaking, except where neceſſity. *Spit*, *ſneez*, *cough*, &c. from the company, and not loud, for decencies ſake.

3. LET your *look* be *pleaſant*, compoſed, modeſt, confident. *Frowning* is apprehended to be a ſign of a *cruel* diſpoſition, as is noted of *Caracalla*. When you diſcourſe with any perſon, *gaze not* upon him, as if you were taking his picture. *Nor fix your eyes* conſtantly on any one object; for that betokens impudency, or at beſt, amazednes, or contemplation, as *ſtaring* doth folly. *Wandring* and *inconſtant* looks expreſs madneſs, or unſetled thoughts; *winking* (if not a natural infirmity) is the action of light-headed perſons, as winking with one eye (like Shooters) is of maliciouſneſs and evil nature. A *ſharp* and *fierce look*, is as one that is angry. To *bite your lip* is uſed in threatening; to thruſt out the tongue, is ſcurrilous. To *ſink the head* into the ſhoulders is lazineſs; the head erect and backward, is interpreted pride and arrogance, as letting it fall on either ſide, hypocriſy. To go with *folded arms*, is ſloth or melancholy; and in this, it is a natural

ral ſuggeſtion to keep the breaſt warm, and defend it from hypochondriac pain; to ſet them a kembow is arrogance, and to *hang them down*, folly and lazines: to keep your hands in your pockets, or covered with your cloak, is a neglect of the company.

A *ſlow pace* is proper to delicate and effeminate perſons, an haſty one to mad men; ſtrutting is affectation, wadling is for the ſlothful and lazy, and in meaſure to dancers.

Speak not through the noſe, nor with any affected or unhanſom geſture, wrying the mouth, ſwelling the cheeks, liſping, &c. If you have not a pleaſing pronunciation, recompenſe it with good matter; and when ſpeaking, cough not, nor uſe any interruption, for ſo do *lyers* when they *invent* what to ſay. A little *laughter* is permitted, moderate *ſmiling* commended.

4. THERE is a certain *mine* and *motion of the body*, and its parts, both in acting and ſpeaking, which is very graceful and pleaſing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Apoſtate*) would prove, when he ſaw his haſty, diſcompoſed, add unſeemly geſtures. *S. Ambroſe* diſcarded a Clerk, becauſe of an undecent motion of his head, which he ſaid went like a flail. On the contrary *Cn. Pompeius*, ſaith *Tully*, *ad omnia ſumma natus habebat in voce ſplendorem, & in motu ſummam dignitatem.* And it is noted of *Scipio*, *non veris virtutibus tantum mirabilis, ſed arte quadam* (civility) *etiam ab juventa in oſtentationem earum compoſitus.* Liv. This conſiſts; 1. in the *proportion and harmony* betwixt every mans perſon and conditi-

condition; as for a young man to be active and ſprightly, not mimical and reſtleſs: a grave man ſlow and deliberate, not dull and ſluggish. 2. In *confidence*, oppoſed to sheepish bashfulnes; when one knows not how to look, ſpeak, or move, for fear of doing amiſs; but alwaies blusheth, and is not able to ſupport an harsh word, a chiding, an angry look, without being altered. 3. In *avoiding all affectation* and ſingularity; for whatever is according to Nature is beſt, and what contrary to it, alwaies diſtaſtful, and betraies vanity and indiſcretion, that knows not to imitate the beſt. *Nothing* is *graceful but* what is *our own.* And therefore every one ſtrives to work eaſily and freely, and with a ſeeming negligence; for ſuch ſeem to proceed either from Nature, or an habit. But conſtrainedneſs undervalueth an action; as doth alſo ſeeming to do all with deſign and ſtudy. Yet, affected negligence is worſt of all.

5. IN *eating*, at *meals*, the company is *offended*, if you eat with hands dirty, or unwashed after you have made water, or done any offenſive action. If you hover over the plate or table, as an Hawk over her prey: if you handle others meat, be delicate, or take the beſt, or moſt, or formoſt, to your ſelf. As the *Indian*, that ſeeing at the other end a dish that pleaſed him, leaped upon the table to fetch it. If you feed with both hands for fear of loſing time, or keep your knife alwaies in your hand, or with the point upward: if you dip your fingers, or any thing you have taſted, in the ſawce, or make a noiſe in eating; cut

or put into your mouth great morſels, or lick your fingers, or not wipe your mouth or ſpoon after eating.

It is againſt health to *ſwallow your meat unchewed*, or greedily, or much, or much variety, or delicacies: and againſt civility to eat after others, to throw your bones or offal upon the floor, to gnaw your bones, to handle dogs, &c. at the table, to obſerve what and how others eat, to diſpraiſe or praiſe immoderately the meat, or ſmell to it; for if you ſuſpect it, let it alone, leſt you offend others.

Preſent not to others *what your ſelf have taſted.* Drink not, nor talk with your mouth full, or unwiped, or glaſs full; nor put the cup too far into your mouth as Children do; nor drink greedily, or ſo long that you are forced (as Horſes) to breath in your draught; nor blow into any ones cup, or upon his victuals, toſts, &c.

Talk not at table any ungrateful or impertinent diſcourſe, nor be angry with your ſervants, nor do any thing which may interrupt the cheerfulnes of the company. It is queſtioned whether it be civil to talk much at meals, becauſe that hindreth the intention of the table, and it is not eaſy to avoid all offenſivenes, eſpecially in diſcourſe about Divinity; the frequenteſt table-talk in *England*.

In *England*, Strangers tax us for drinking before we eat, againſt health; drinking many in the ſame cup; and many times the ſnuffs left by the former; for eating much, much flesh, ſitting long at meals; not uſing forks but fingers, and the like.

6. IN

6. IN *Viſitings* is much more *ceremony* and civility obſerved in ſome places then others. The *Italians*, and of them the *Romans*, and *Neapolitans*, are moſt punctual. The greateſt cauſe hereof is the *avoiding of miſinterpretations*, and quarrelling. This hath begotten an *Art of ceremonioufnes*, ſo full of ſubtilties and punctilios, that it is an emploiment to learn them. And therefore, tho in this *Country* of great *freedom* and little *jealouſy*, where perſons of quality are neither ſo apt to give, or take offence, they are *unneceſſary*, or alſo *unfitting*; yet it may be fitting to know how to *entertain* a Stranger; or how we *are entertained* by him, or by any other that expecteth or practiſeth this accuratenes of ceremony. I have therefore ſet down the chief of their rules, for the moſt part out of the Book called *Il Maeſtro di Camera*, which is on purpoſe to inſtruct in thoſe obſervances.

Women are *not* uſually *viſited in the morning*; nor *Ambaſſadors*, or perſons of buſineſs, on the hour or day of their diſpatch or emploiment. Nor perſons in the beginning of deep mourning; and if viſited, it is not expected they ſhould uſe the accuſtomed ceremonies. Nor ſick perſons till they can ſit up in their beds, and put on their upper garments. Women alſo have alwaies the *upper hand*, even in their own houſes; and are intreated not to ſtir out of the Chamber of entertainment

It is *better to give too much honor* to any perſon *then too little*; therefore better to carry himſelf as inferior to his equals, and equal to ſuch as are not much inferiors. Inferiors alſo, if of parts, are to be better treated; for *parts are equal to*

honors or wealth. The more familiarly, the more honorably are inferiors, or equals treated, (but ſuperiors the leſs:) as to your table, to your bedchamber, or cloſet, to your ſelf in bed, dreſſing, or retired.

Neereſt the wall in *England* and *France* (I ſuppoſe becauſe the cleaneſt) is the honorabler place; in *Italy* the right hand, if two; the middle place, if three, walk together; becauſe eaſilieſt heard of both.

To make *ſigns to one to be covered*, is ſuperiority; ſo is to *turn the back* firſt at parting, to *accompany* the departed but a little way; whereas your equall you wait upon to the utmoſt door or gate, the ſuperior to his Coach or Horſe.

The *Viſiter ends the viſit*, but not in the midſt of a diſcourſe; nor is he to ſtay ſo long as the viſited ſeems glad to receive him; but if he ſee his company much deſired, he may come the oftner.

Viſits of congratulation and condolence the ſooner the better.

The *uppermoſt part of a table* ought not to turn its back upon the greateſt part of the room, nor to the door where the meat comes in; it ſhould alſo have the window before, or at leaſt on one ſide of, it.

In making viſits few things are obſerved; but in *receiving viſits* many: as, entertaining a ſuperior or equal, he ought to be ſo clothed as to go abroad; and drawing near to haſten his pace as if he would have gone further to receive him; to meet a ſuperior alſo at the bottom of the ſtairs, to accompany him to his Coach. It being a general rule to accompany the

the departer one degree further then where you receive him.

Equals (tho beſt entertained as you deſire to be by them) are commonly received at the top of the ſtairs; and the Gentlemen meet them at the bottom. It is alwaies obſerved that the viſiteds Gentlemen attend one degree at leſt further then the Patron.

Inferiors are received according to their qualities, ſome in the *Anti-camera*, ſome three, ſome two, or one Chamber off, or at the Chamber-door, or half the Chamber, of entertainment. Only it is better to uſe too much, then too little courteſy.

With *Strangers*, extraordinary civility and freedom may be uſed; becauſe they come but ſeldom, ſtay not long, and have no emulation with perſons of your own Country. An eminent perſon not knowing how to entertain a Stranger, feigned indiſpoſition, and received him in bed.

If *two* ſend *meſſages to* have audience of Compliment *at the ſame time*; *to* the latter the Patron commonly anſwers, that A B. is Lord of himſelf and time, but that at the ſame time he expects ſuch a one.

If any *one come to viſit*, whilſt his ſuperior is entertaining, ordinarily he is conducted to another room, where he is entertained by the Gentlemen; or if of lower rank, he ſtaies in the *Anti-camera*.

If an *equal* come to viſit, whilſt an equal is in the room, the Patron asks leave of the preſent, and leaving a Gentleman or two to keep him company, goes to receive the new comer.

To Persons of Quality, *Audience is* given with the *Portiere* (or hanging that covereth the door on the outside) down; public Audience with it open; yet if then a Person of quality come, it is also let down. Likewise at their entrance and departure *the whole door* must be opened (all their doors being made double:) it being an action of great superiority to give but half a door.

Seats also ought to be set ready before the visitants enter; and chairs with arms are more honourable then those with backs only: and these then stools. The visitants or principal seat is to be set in such manner as it may look full upon the door of entrance, and the greatest part of the room; the Patrons with the back towards the door. If many visitants equal, their seats are to be set one besides another, or ordered along the wall which hath the foresaid conditions. If two, their seats are to be set so as to have the door on their shoulders, and that on the right hand of the door is the better place.

The *M. de C.* may deliver a message of compliment of a meaner person then the Visitant: but he must be more careful if a message of business, except from an equal, or that it require hast. But all messages from the Prince or Superior are instantly admitted, and no message must be whispered to the Patron in company with equals, but spoken aloud.

If there be many visitants, and one *depart* before the rest, the Patron leaveth the rest and accompanieth the departer. And if whilst he is conducting an equal, another equal enters; he entertains the new comer a while with the departer; then

then recommending him to ſome of his Gentlemen to conduct him to the place of entertainment he accompanieth the departer, and then haſts to the other.

When *viſitants* are *ready to depart*, the Patron maketh a noiſe with his foot or chair, That the Attendant may underſtand to lift up the Portiere; but *he ought not to* command him, or to *do any thing which may ſhew ſuperiority in his own houſe.* But if there be need of any thing, to ask leave of the viſitant to call for it. But viſited by inferiors, he may call or do what he pleaſeth.

If the viſitants ſtay till it be dark, the *M. di C.* cauſeth to be lighted and ſet up in the Footmens ſtation, a torch of white wax; and in the other Chambers, each two candles of white wax; and in the entertaining room two or more, as ſhall be neceſſary, which are to be brought in by the Gentlemen; alſo two or more in the *Anti camera* muſt ſtand ready to be lighted, to be born by the Gentlemen before the viſitant when he departeth; who yet are not to turn their backs abſolutely upon him. At the Hall door muſt be ready torches to be carried in like manner before him by the Footmen, or Pages if there be any; four at leaſt for an equal, ſix for a ſuperior, &c.

A Man *meeting his equal*, or not much inferior, makes his Coach ſtop; the worthieſt ſtops laſt, and departs firſt. A man in Coach meeting his equal on foot, lights out of his Coach, and when they part he walks on foot a while after; and then remounts. For an inferior, he alights not, except he have buſines with him.

A

A *Governor of a Place*, through which his equal is to paſs, ſends to invite him before he enter his Juriſdiction; and if his invitation is accepted, he ſends to meet him 9. or 10. miles, ſome of his Gentlemen in Coach; and ſo others as he draweth nearer; when near, the Governor goes to receive him in perſon: or if he pleaſe to honor him, under pretence of taking the Air, he may go abroad that way he comes, and ſo receive him as he pleaſeth.

7. Do nothing in a company where you deſign to ſhew civility, that reſembles *ſuperiority*, nor uſurp upon their rights; nor any thing whereby any of them may think you do not love, prize, or reſpect them. As do not your own buſines, command or chide your ſervants; aſſume not all the talk to, or of, your ſelf, family, wife, &c. nor tell your dreams, when perhaps your beſt waking actions are not worth the reciting; cenſure not nor contradict the reſt; but cede to the major part.

Deſire not the higheſt place, nor be troubleſom with impertinent debaſing your ſelf by refuſing to go firſt, &c. throwing the arms like a fencer, and ſpending time in being intreated to do what you deſire, or what is fitting.

Some are dainty and nice, that take exceptions if not ſaluted, &c. in due order, mode, &c. hence they become jealous, think themſelves affronted, &c. thoſe mens converſation is a ſlavery; to be with them is to be in *little-eaſe*, and a man had as good handle *Venice Glaſſes*. Let them, I beſeech you, enjoy themſelves by themſelves, their converſation is a rope of ſand, and

and no cement of love and kindnes can ty you to them.

8. THE beginning and end of *Converſation* with every one, is *Salutation*: nor muſt you break company, tho with intention to return ſpeedily, except you firſt ask their leave. The inferior ſalutes firſt out of duty; and ſo doth the viſiter.

Modeſty is more graceful then boldnes, *boldnes* then bashfulnes, *baſhfulnes* then impudence. Country people know not how to look, but think they do beſt when moſt extravagant.

Endeavor *not to partake of* other mens *ſecrets*, *i. e.* either Letters, Books, Papers, Diſcourſes, &c. If any thing be given to another to read, take it not out of his hand, nor be haſty to ſee any curioſity *the firſt*; nor be curious to know what any one is doing or ſtudying, or with whom.

Whiſper not with any *in company*, for the reſt ſuppoſe you talk of them; but if you have any private buſines, take him aſide after you have asked leave, and when none is diſcourſing: and when you diſcourſe privately, eye no man of the Company.

When you *walk to and again*, turn your face towards your ſuperior; and if you meet a ſuperior in a narrow way, ſtop, and preſs to make him more room, for it is an action of reſpect.

Beware of *Sullennes*, *melancholic*, furious, ſilence; as if you obſerved and cenſured what every one ſpoke or did. Tho ſilence in a ſtudious perſon may be tolerated. And if all the Company laugh, do not you act the grave, nor

nor be like a *pump* to yield only what is forced from you.

Yet to be complaiſant is not to eccho to what every one ſaith, or do whatever any other would have you; to make up a number and be a cypher in converſation. To comply with all is worſe then with none, as much as contemt is below hatred.

Pride, *inſolence*, ſtatelines, imperiouſnes, angrines, are not ſigns or qualifications of a *Gentleman*, but the ſcandals of *Converſation*; and proceed from a ſpirit of preſumtion and want of breeding, which conceives it ſelf to be above, better, wiſer, then others; and that he alone ought to be the rule, to which others are to conform: that all others are wandring ſtars, himſelf only in the Ecliptic. The greateſt *Magnetiſmes* in the World are *Civility*, conforming himſelf to the innocent humors, and infirmities, ſometimes, of others, readines to do courteſies for all, ſpeaking well of all behind their backs. And 2ly *Affability*, which is not only to be uſed in common and unconcerning ſpeech, but upon all occaſions. A man may deny a requeſt, chide, reprehend, command, &c. *affably*, with good words: nor is there any thing ſo harsh which may not be inoffenſively repreſented. Conſider, that the meaneſt perſon is able to do you both good and harm.

Eſteem the *faults you commit* againſt others to be great; thoſe of others againſt you to be ſmall.

Anſwer no man till he hath ſpoken, for thoſe who are impatient to hear, are rash to cenſure: nor turn your back upon, nor correct, the ſpeaker: depart not before he hath done, prevent

vent him not by helping him out with what he ſeems to have forgot. Tell not what comes into your fancy in the midſt of anothers diſcourſe, nor ſeem to know what he would ſay; if you think fitting to interpoſe, do it not without asking leave: elſe you hinder the diſcourſe to be underſtood, and make what is ſaid to be miſinterpreted; whence many unneceſſary arguings, and confuſed tattles before the matter can be cleared. *Say not*, I knew this before, but accept what is ſaid as new, and in good part.

Be not magiſterial in your dictates; nor contend pertinaciouſly in ordinary diſcourſe for *your opinion*, nor for a truth of ſmall conſequence. Declare your reaſons; if they be not accepted, let them alone; aſſure your ſelf that you are not obliged to convert the whole World. It is alſo an uncivil importunity to clash with every thing we diſlike, or to confute every thing we think is falſe: to formalize upon all the foolery and non-ſenſe we hear. Let us not contraſt with the whole World, as if we were, *univerſal reformers*. In a controverſy ſay not all you can, but what is neceſſary. Alſo if what you report is not believed, *do not ſwear it*, nor uſe any imprecations upon your ſelf, *nor lay wagers*, nor take your ſelf engaged to defend it, or that he, who believes you not, affronts you. So neither repeat the ſame things frequently over; if the company harken not to you, let them chuſe; ſuppoſe it your own fault, who ſpeak not what deſerves their attention. If they underſtand you not, blame your ſelf who either ſpeak not clearly, or accommodate not your ſelf to your Auditory.

After

After a man hath told a *ſtory* in your preſence, *ask not, what's the matter*; for that ſhews that you contemned the ſpeaker, and minded not what was ſpoken; beſides you make him your *inferior*, to tell a tale as often as you are pleaſed to ask it.

He that *ſpeaketh much, cannot ſpeak all well.* But indeed it is the dwarf-tree that bears the firſt fruit, and the emtieſt veſſel that makes the moſt ſound. Beſides it is an injury to the reſt of the company who expect to be heard, every one in his turn. Yet better to ſpeak much then nothing at all, except it be apprehended to be *Diſcretion.*

If you live in a place where the *Language* is ſpoken in an *evil Dialect*, do not affect to ſpeak either purely, or badly, but as the beſt of that Dialect ſpeak. And avoid all big and hard words; remember how the *Lyon* crushed the *Frog*, whom he ſaw ſo contemtible, after he had made ſo great a noiſe.

All *obſcenity*, whether in matter or words, *proceeds from*, and *creates*, *evil manners*; and renders a Gentleman *contemtible.* But amongſt clowns he is moſt accepted, *i. e.* is the greateſt clown, that uſeth it moſt. The pains we take to be pleaſing ought to be ſpent only upon things honorable and of good fame. The reaſon why ſome words are *immodeſt*, others ſignifying the ſame thing, not, is: becauſe theſe repreſent the diſpleaſing object at a diſtance, through another *light*, and covered with another *notion*; ſo that the offenſivenes is not that which at firſt appears to the imagination; (ſo Toads and Vipers cauſe not that effect in us when ſeen a far off:) It appears

appears ſometimes under a *Metaphor*, or ſome other tranſlatitious expreſſion; which is a *corrective* to the harshnes and unpleaſingnes of the other.

The *ſame cautions* preſcribed in ſpeaking, or greater, are to be obſerved *in writing*; the neglect of their pens hath ruined very many; and particularly the great Maſter of Civility, the Author of *Galateo*. For going to preſent to the *Pope* a petition, by miſtake he delivered a copy of licentious Verſes writ by himſelf: whereby he loſt the *Popes* favor, his own reputation, and all hopes of further advancement.

CHAP. II.

Of Prudence.

1. THE *Prudence* here ſpoken of, is not that *Wiſdom* of the Philoſophers; which, that we may live happily, *would* never have us experience ſorrow, or trouble; *would* reduce us to ſpeculation, abſtinence from emploiment, and a life abſtracted from common converſation. *That* teacheth to menage action, public affairs and negotiation with others; *this* ſhews how to eſcape inconveniences, and ſufferings, by withdrawing from buſines, and living with, & to our ſelves only; which that teacheth to avoid by diſcreetly governing, and regulating our actions. The Philoſopher perſwades us to *chuſe* the *perfecteſt*, *i.e.* the moſt quiet, innocent, retired, manner of life; this *Prudence* to *live moſt perfectly*, *i.e.* with the leaſt inconvenience, or evil conſequents, which may diſturb our happines, *in a common* or active *life*. The one adviſeth temperance by *abſtaining* from all Banquets, Feaſts, &c. this ſhews how to be *abſtemious*, *tho you come* to them. The one tells us that the way to avoid danger, *v. g.* is never to go to Sea; this, ſince we are embarked, would have us govern our ſelves, and our courſe in the beſt manner. Whether of theſe is better, I now diſpute not; but ſuppoſing a man to have already made choice of an active calling, then *Prudence* is of great force; *to foreſee* all conſequents, and avoid the bad; *to act* effectually, and the ſhorteſt way; *to chuſe* the beſt means; *to menage* croſſes and hard-

hardships; and to *be content* with what ſucceſs God ſhall give.

2. SIGNS of a wiſe man are theſe; he rather *hears* then talks; *believes* not eaſily: *judgeth* ſeldom, and then not without great examination; *deliberates* as long as his matter permits, and when reſolved, is conſtant, and changeth not without ſolid reaſon; therefore having deliberated, fears not to repent. He *ſpeaketh* well of all; *defendeth* the fame of the abſent; courteous, not flattering; readier to give then ask or receive; *ſmiles* rather then laughs; is moderately grave; *honoreth* his Superiors; *attributeth* the glory of good actions to his companions, rather then himſelf; *obſerves* his friends, but doth no unworthy action for their ſake; is ready to *aſſiſt* and pleaſure all, even the unknown, yet without offending others; *conſidereth* both events, that whatever happens, he may be like himſelf, neither exalted nor dejected; *avoids* anxiety, melancholy, and moroſenes; what he doth, tho neceſſitated, yet doth it not as unwillingly, but makes a virtue of neceſſity: *is even* in his carriage, true in his words, the ſame in ſhew and reality, and believes ſo of others when he hath no reaſon to the contrary; he *admires* none, derides none, envies none, and deſpiſeth none, not the moſt miſerable: he *delights* in the converſation of wiſe and virtuous perſons; *profereth* not his counſel, eſpecially when he underſtands not well; is *content* with his condition: nor doth any thing through contention, emulation, or revenge; but ſtrives to render good alwaies even for evil. He *laboureth*

to know so much as to be able to depend upon his own judgment, tho he do it not. *Abi tu & fac similiter.*

3. A FOOL talks *much* and *little* to purpose; is angry without a cause; trusts any one; is restless and still changing place; troubleth himself with what doth not concern him; the more fool he is the more he understands other mens busines, his own the less, and therefore is *alwaies* ready to reprehend and advise, seldom to obey; he discerns not when *flattered*; but sensible enough to fancy himself *abus'd*. He desires without choice and discretion, and therefore is quickly weary of what he enjoies; he resolves without advice, and therefore suddainly changeth, and that without reason. He is apt to refuse what he cannot avoid, desire what he cannot obtain, and repent what he cannot amend; he laments in the past, is exalted with the present, and negligent of the future. The first degree of folly is to think himself wise, the second to proclaim it; and therefore he hath an answer ready to every question, and is never better by either counsel or affliction. As amongst wise men he is *wisest* that thinks he knows least, so among st fools he is the *greatest* that thinks he knows most.

4. PRUDENCE depends upon *experience*; without which no man, of ever so great capacity, can any more arrive to be a wise man, then a fruit to maturity, without time. And *experience* is either of *other men*, which we see, read, or hear, or of *our own* affairs. This is the harsher Mistress; and happy is he that can learn of the other, and

and arrive to perfection, tho in his old age. Hence it is, that moſt men underſtand that only wherein they are moſt practiſed; as many know what is to be done, but neither how to go about it themſelves, nor to direct others; ſuch have *much ſtudy, little experience.* Many *can adviſe* well, but themſelves *cannot act.* Many can menage a buſines if not oppoſed; and many better if oppoſed: as many are not able to beat or chaffer, tho they know the prices; and many ignorant of the prices, yet bargain cunningly. For *the rules of buſines are the ſame*, tho the ſubjects are divers; converſing much makes a man bold and confident; and engaging in buſines fits for more buſines; And therefore it is no wonder that many *Citizens* (Merchants eſpecially) prove wiſe-men, (and in the late Wars alſo excellent Soldiers) becauſe much practiſed to treating, and negotiation. The like is alſo of *Lawyers.* But many of both theſe Profeſſions, thereby accuſtomed to value ſmall gains, contract ſuch a *narrownes of ſpirit*, and tincture of intereſt, that it ſcarce ever leaves them Nor do I perceive *Lawyers* fitter for ſtate-emploiment then *Merchants*; they having both particular Trades, and differing, as to public Government, no otherwiſe then an *Eaſt-India*, or an *Hamborough* Merchant, in reference to traffick. For tho the profeſſing of Law may ſeem to intitle to ſomewhat more knowledge in governing of which Laws are the rule) yet in effect it doth not; becauſe their practiſe and ſtudy is about juſt and unjuſt; about *meum* and *tuum*; the petit intereſts and controverſies of particular perſons; not the Government of a Prince over his People; or his negotiation with his Neigbors;

bors; which depend upon different principles, ſeldom conſidered by thoſe who deal between private perſons. Beſides that the tying of Princes to the *formalities of Courts*, tediouſneſs of Proceſſes; and caſting the laws of Government into the mold of the Laws of private intereſt, muſt needs be great impediments unto it.

5. THIS *Prudence*, you ſee is quite different from *cunning*, the advantage of Fools, and wicked men, who miſtake them for the ſame. For the *Prudent* mans aime is to *ſecure himſelf*, and intereſt, (the wiſdom of the Serpent recommended to us by our Saviour;) to be in ſuch a condition in all eſtates, as to be able juſtly, honourable, and openly, *to make uſe of all opportunities*, and occaſions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* meaſures *Juſtice* by *eſcaping punishment*, *right* by *law*, and *wiſedom* by *ſucceſs*, reputation by wealth or power, and the ſatisfaction of others by his own intereſt. A *Prudent* man deals ſo *ſincerely*, that he fears not the examination of his actions or purpoſes; and is not afraid to have witneſſes, if it were poſſible, of his thoughts. The *crafty* builds his Houſe under ground, *celat*, *tacet*, *diſſimulat*, *inſidiatur*, *præripit hoſtium conſilia*, and in order to his own advantage he looks upon all other men as *enemies*. And to theſe purpoſes he uſeth many *artifices*; as taking advantage of the *perſon*, if in neceſſity, intangled in vice, fear of punishment, or diſcovery; if in danger, humor, paſſion, any weakneſs or ignorance: he alſo watcheth the *time*, if in mirth, drinking, ſorrow; if inadvertent, if eaſy;

eaſy; he makes uſe alſo of his *authority*, reputation, and ſuperiority, to *impoſe* upon inferiors. He pretends great kindneſs and affection in general expreſſions; or particular ambiguous ones; or ſuch as he will not be obliged by; for he purpoſeth nothing; nor hath he or ever intends to have, any friend. But his great engine is a *ſmooth tongue*, and a competent ſtock *of Wit.*

6. PERSONS *paſſionate*, fanciful, intemperate, are wont to *apprehend things ſtrongly*; and ſo apprehended to believe, and affirm to others, and act accordingly themſelves: and if ſuch men be of reputation or power, they often do much harm. Very wiſe men alſo are oftentimes too reſolute, and obſtinat in their opinions; for being uſed to thinking, they apprehend *much* of their object, *i. e.* in a short time they overlook the reaſons, circumſtances, probabilities, collect conſequences, &c. which actions familiarize the object to the faculty, and this renders the reaſons of the contrary ſide, leſs probable. Even as our converſation with a man breeds ſome degree of kindneſs and friendship to him, tho the man himſelf be not worth our acquaintance. Wherefore every *Prudent* man ought to be *jealous* and fearful *of himſelf*, leſt he run away too haſtily with a likelyhood inſtead of truth; and abound too much in his own ſenſe.

7. ALL *eſtates are equal*, *i. e.* Men may be happy in every ſtate. For *ſecurity* is equal to *ſplendor*; *health* to *pleaſure*, &c. Every ſtate alſo hath his enemies, for *Deus poſuit duo & duo, unum*

unum contra unum. A rich man becauſe rich; the poor man hath as poor neigbours, or rich ones that gape after that ſmall which he enjoyeth: beware therefore how you *offend* any man, for the offended joyns againſt you: and be ſure you *hate* no man, tho you think him an evill or unjuſt perſon. Nor *envy* any one above you; you have enemies enough by your own ſtate, make no more; but rather, procure as many friends as you can to uphold and ſtrengthen you. Every *man hath alſo an enemy within himſelf*; he that is not choleric is coverous, is facil, I mean by Nature, for if he hath ſubdued theſe natural deſires, 'tis otherwiſe. Nor can a choleric man ſay; I am to be pardoned; 'tis natural to me; *ſuch a one* is not ſo For *that ſuch a one* hath alſo his infirmity, his inclination, which perhaps is harder to conquer then yours. Beſides what is according to nature, is ſeldome perceived by us; a choleric man perceives not when he is angry, at leaſt thinks it no great fault. Therefore it is *neceſſary to have an Adviſer.*

8. ALL *men*, therefore *are evil Judges of themſelves*, and think they do well many times when they ſin, and commit ſmall errors when they are guilty of crimes. It is alſo in our *life*, as in *Arts* and Sciences; the *greater differences* are *eaſily diſcerned*, but of the ſmaller moments onely the wiſe and skilful in the Art can judge. Many *vices* alſo, tho *contrary*, yet are *like to virtues*, the confines of both are the ſame; and the exact limits and boundaries difficultly fixed; as of pride and greatneſs of ſpirit; Religion and Superſtition; quickneſs and rashneſs; cheerfulneſs and mirth; ſo of ambition and

and ſufficiency; Government and Tyranny; liberty and licentiouſneſs; ſubjection and ſervitude; covetouſneſs and frugality; and ſo of the reſt. And yet *Prudence* chiefly conſiſts in this very *exactneſs of judgment*; to diſcern the one from the other; and give to every cauſe his proper actions and effects. It is therefore neceſſary for every one, that deſires to be a wiſe man, to *obſerve his own actions*, and the original of them, *his thoughts and intentions*, with great care and circumſpection; elſe he ſhall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And leaſt all this diligence ſhould be iuſufficient, as the partiality to himſelf will certainly render it; it is very requiſite for him to *chuſe a friend*, or *Monitor*, who may with all freedom advertiſe him of his failings, and adviſe him remedies. Such a one, I mean, as is a diſcreet and virtuous perſon; but eſpecially, one *that* thruſts not himſelf upon the acquaintance of great Perſons; nor upon emploiments ſcandalous for opportunities of injuſtice; that bridleth his tongue, and wit; *that* can converſe with himſelf, and attends upon his own affairs whatever they be. Inſinuate your ſelf into a confidence with him; and deſire him to obſerve your converſation, and ſeriouſly and friendly admonish you of what he thinks amiſs; and let not his modeſty reſt till he condeſcend to you: for do not imagine that you *live one day without faults* or that thoſe *faults are undiſcovered.* Moſt men ſee that in another, which they do not in themſelves. And he is happy, who in the whole ſpace of his life can attain to a reaſonable *freedom from ſins*; and that with the help of *old age* alſo, that great

great dompter and mortifier of our luſts and paſſions. If he inform you, whether true or falſe, take it not *patiently*, but *thankfully*; for the advantage is the ſame (which is, to break the inordinate affection you bear towards your ſelf,) and be ſure to *amend*: thus you both get a friend, and perfect your ſelf in wiſedom and virtue. When you conſider, that you muſt give account of your actions to your vigilant reprover; that other men ſee the ſame imperfections in you as he doth; and that 'tis impoſſible for a great man to enjoy the advantage of friendſhip, except he firſt diſrobe himſelf of thoſe qualities, which render him ſubject to flattery, *i. e.* except he firſt ceaſe to flatter himſelf. A good *Confeſſor* in Religion will ſupply much of ſuch a Monitors work; tho the one doth it judicially, the other only in familiar converſation. And how much more worthy is ſuch a one of entertainment, then thoſe, who come to your table to make ſawces, eat your meat, cenſure their neighbors, flatter, and deride, you?

9. IF *a friend tell you of a fault, imagine alwaies* (which is moſt true) *that he telleth you not the whole*: for he deſires your amendment, but is loath to offend you. And *nunquam ſine querela ægra tanguntur.*

10. THERE is little or no difference betwixt *not deliberating* and *deliberating in paſſion*; except that this is the worſe, as ingaging more, and more irrevocably in error. For he that being out of the way, is reſolved to go on, ſtraies the further.

11. THE

11. THE *fore-game*, a wiſe man plaies, is to *foreſee* and *avoid*; but the *aftergame* is to *carry himſelf* with *courage* and *indifferency*. And therefore *Cato* falling into a *calamity*, not by his own fault, ſhould not have rid himſelf of it by a *greater wickednes*; but by his conſtancy and generoſity have ſhewed to the World, what a wiſe man ſhould do in ſuch a caſe.

12. ALL *mens apprehenſions naturally are alike*: what one ſees red, another ſees not green; Aloes is not bitter to one, and ſweet to another; and their *firſt thoughts* upon them *are the ſame*. And that one man is more learned, is not becauſe he knows *otherwiſe* then another; but it it becauſe he knows *more conſequences*, and *more propoſitions* by his greater induſtry and experience. The conceptions according *to truth* are alike and the ſame, but *falſe* are infinite; wherefore if you find one man ſingle in his judgment, be wary of him; he either knows more then all others, or there is ſome ill principle in him.

13. NO *evil man but hath irregular paſſions*; which paſſions are offenſive to *evil* perſons, more then to *good*; (for good men are humble, complaiſant, &c.) Therefore one evil man agrees not, nor loves to deal, with another.

14. MUCH of the trouble of this World proceeds from certain *irregular humors* and *deſires*, which many men indiſcreetly eſpouſe; and becauſe they are innocent, they think them alſo prudent and rational. If other men endeavor to repreſs them as inconvenient, &c. 'tis ill taken, and with trouble, and diſquiet; theſe being not unlike

unlike to such as have *antipathy* to certain meats; that exposeth them to needless passions, and impertinent affliction.

15. WISEDOM *is made to rule*, and yet Magistates generally are readier to make use of their *power* then *wisdom*; of their will then reason. Because it is easier, shorter, and complies more with the humor of mankind. Yet the subject prefer, and often expect, the other.

16. A GREAT General where ever he travelled, went continually considering the situation of the country; and casting with himself, what was to be done, if leading an army he should be assaulted there by an Enemy. By which means he was alwaies provided against surprises. The same care doth every wise man take by pondering all the cases of danger and difficulty which may or are likely to occur in his employment.

17. EVERY *man hath a tender place*; which when touched by the hand of God, afflicts him, and he complains. And those, who are most engaged in the World, have more tendernesses, as riches, family, reputation, bodily infirmities, &c. Wherefore a *wise man provides before hand a stock of patience*; And fortifies against dangers by good considerations, and by taking off his affections and passions from worldly affaires.

18. THE *things of this World seem greater at distance*; the things of *the other World greater near hand*. Because those are fully known; and comprehended

hended alwaies with paſſions of love, fear, &c. For they enter in by the ſenſes; which, being *natural*, and not *free*, Agents, work *ad ultimum virium*, and entertain their object as much as they can. Beſides, the objects are themſelves clothed with many *circumſtances*, *pomps*, and *ſhews*; which make them *ſeem* great and taking: and without theſe they would be naked, and nothing. But *ſpiritual things* move only the Soul and ſpirit; which receives not without arguing and diſputing, *i.e.* without ſomething of truth, and rejecting appearances. Wherefore a *wiſe man is wary of the things of this World*, and admits them not confidently.

19. CREATURÆ *Dei in odium factæ ſunt, & in tentationem animæ hominum, & in muſcipulam pedibus inſipientium.* For that which is the occaſion to wiſe and virtuous men of obtaining and doing good, is by their ignorance turned by fools to their diſadvantage. Indeed all things, even wiſe counſel, are by fools made either inſtruments or teſtimonies of their folly.

CHAP. III.

Of Converſation and Diſcourſe.

1. CONVERSATION. *caſual* with many, *voluntary* with few, *of buſines* to be denied to none. Have *many* acquaintance, one friend, and *no* enemy.

Some *keep company to ſpend their time*, and ſaunter away their age; ſuch care not much with whom they converſe; nor is their company either grateful, or beneficial.

Others *for pleaſure and divertiſement*, to laugh and make themſelves merry, and ſo paſs their time.

Others *for intereſt*; and that either honeſtly or deceitfully, as by gaming, debauching, hectoring, overreaching, flattering, &c.

2. GREAT *care is to be taken* in all converſation: for we muſt do as the Ancients feigned of their *lamiæ*, that within dores wore their eyes in their girdles, but going abroad put them in their heads. But ſtill greater care is requiſite in *choice of ſuch companions*, with whom a man is to converſe *much*, or a long time, or to *truſt* with buſines of conſequence. As the *Italians* ſay; 86 *meaſure it a hundred times, before you cut it once*; at firſt ſtanding upon your guard, till you diſcover their Inclinations. And

Firſt, *Avoid*, as much as you can, *the company*

pany of all vitious perſon, whatſoever; for no vice is alone, and all are infectious.

Of *Swearers*, *profane*, and *blaſphemers*; leſt Almighty God lay to your charge the neglect of his intereſt and honor, in your preſence uncontrolledly affronted; whilſt you are ready to reſent and vindicate every ſmall offence done to your ſelf.

Of *Hectors*, and thoſe brutish perſons; who either for gain, or ſatisfaction of their beſtial arrogance, care not whom they debauch or affront. Inſolent Children of Hell, ruiners of ſo many perſons and families.

Of *Scoffers*; who put their own faults in the back end of the wallet, but diſcover all they know of others. With ſuch no peace is durable.

Of *a perſon ſcandalous* either for Profeſſion, or manners; for you run his hazzard, and eſpouſe his diſreputation.

Never expect any aſſiſtance or conſolation in your neceſſities from drinking companions.

3. AVOID alſo conſorting with thoſe *who are much ſuperior*, or *much inferior*, to you: inferior, not only in degree and external quality, but eſpecially in parts. *Tanti eris aliis, quanti tibi fueris.* Your own thoughts and deſigns will be much as your companions are; and low fortunes breed many times degenerous purpoſes. He that makes himſelf an Aſſe, 'tis fitting others should ride him. And it is a very mean ambition to be the beſt of his company. 87

With *open*, upright, plain diſpoſitions, as alſo with the *cheerful* and facetions, there is no difficulty in converſation; except where they meddle too boldly with other mens lives; but theirs is *Satyre*, not *calumny*.

With *reſty*, froward, ill natur'd humors, who are hard to pleaſe, and think it grandezza to be harsh and parſimonious of good words, and ſupercilious towards their equals, few converſe who intend not to gain by them.

From all *good natur'd* perſons, women, and drink, keep your ſecrets. And with ſuch as are wholly bent upon their *own intereſt*, diſcours not upon what concerns their intereſt.

4. THEY who pretend to *cunning* obſerve, and make much of a *rule*, which I think it is not amiſs to know, to beware of, and fortify againſt, but not to practiſe, it; which is, to obſerve every mans imperfection, (for few there are but have ſuch a one) and accordingly to apply themſelves. As for example

1. With ſuch as are ſwelled with *conceit of their Nobility or Wealth*; if they have buſines, they give them reſpect enough; if they have not, yet they pay them with their own coin; no matter if they deceive themſelves with the opinion that they are honored according to their merit or deſire.

2. All *humorous perſons* are weak, and conſcious to themſelves, that they ſtray out of the plain way of the reaſon of Mankind; for it is diſcretion and judgment that corrects our irregular fancies, and (where virtue or vice intervene not) conforms us to the common cuſtoms. Wherefore he, that will take the pains to comply with, and ſeem to juſtify, their folly, rules them.

3. Such as having impoſed upon themſelves certain *Laws of ceremonies*, &c. would alſo oblige others to the ſame; (which proceeds many

many times from Melancholy and not pride) their weakneſs is manifeſt.

4. With *moroſe perſons*, they deal freely, openly, and familiarly; that they may think they ſee through their deſigns, and ſo they are ſtricken in the right vein.

5. Thoſe who are curious to *pry into other mens matters*, are commonly malicious; no friendship with them, as neither with a proud, nor any angry, perſon.

6. With ſuch as are *in diſgrace with Superiors*; they converſe not much, and are wary how they offer them help, &c. for they faſten, as men drowning, upon any ſhew of aſſiſtance.

7. With ſuch as are *in grace with the Prince*, they keep good correſpondence, and ſeek their favor; and tho mean perſons, yet they deſpiſe them not, for they are choſen by his judgment. But they do as they, who in a dark night follow him that hath a torch, tho a rogue, or a beggar.

5. GIVE *no man juſt cauſe of offence*; nor reſent too vively injuries towards your ſelf. But if after your care to avoid quarrelling, you happen upon ſuch brutes, as either to try your mettal, or out of a beſtial love of injuriouſnes, (for ſuch *Hectors* this age hath brought forth in greater plenty, then any other I ever read of) the beſt way is to reſent it briskly; and *threaten* ſeriouſly, at leaſt; if you do not *chaſtize*, the inſolency, that makes *injuring a profeſſion*.

Chuſe therefore the converſation rather of *ancient men*, for their teſtimony is of greater force; of ſuch perſons as are *famed for virtue*

and wiſdom, (for ſomething is alwaies to be learned by them:) and ſuch there are many; but they offer not themſelves, but expect to be ſought out, and admit not every application without choice.

So much for *Converſation*, it follows of *Diſcourſe.*

Men are commonly judged by their *Diſcourſe.* and therefore it is neceſſary for a wiſe man to regulate that, almoſt in the firſt place, *Diſcourſe* is either concerning, 1. *Raillery and mirth.* 2. *Other mens lives and actions.* 3. *Occaſional as Hiſtory, News, &c.* 4. *Erudition and edification*; or 5. *Buſineſs and intereſt of ſelf or friends.*

1. THOSE, who take pleaſure in *expoſing others to contemt* and *deriſion*, either by imitating their actions, and imperfections, or by jeering and mocking them, avoid, as you would the heels of an Horſe, that kicks every one he can reach: if you cannot, take the part of the abuſed; blame the action, ſpare the perſon; or if the perſon be known, excuſe the action; if neither can be done, praiſe the perſon for ſome other good action or quality; ſo have you an *Antidote* againſt the *poyſon.* Indeed there is no greater enemy to Peace and Charity then the *Railleur.* For, as ordinarily it is the *ſooty oven* that mocks the *black chimney*; ſo one *jeer* ſeldome goes forth, but it returns with its *equal*; and they together beget a *quarrel.* Beſides, to abuſe *Inferiors* argues a mean and contemtible ſpirit; *Superiors*, is dangerous; and a *word* often provokes them more then an action. To abuſe *a friend* is to loſe him; a *Stranger*, to loſe your ſelf in his and the Worlds eſteem

eſteem. *Thoſe* mocks are moſt reſented which touch a mans *reputation*, chiefly that of *wit* or *diſcretion*; for of *that* even fools are chary; and every one rather confeſſeth his forgetfulneſs, then ignorance. next *thoſe which* are for *particular* actions, rather then in *general*, for they ſeem to have more of *truth*, theſe of *wit*; *which* are of ſome ſecret imperfection; *which* are of that wherein a man prides himſelf. Since *Francis I.* time (who giving *Charles V.* the *lie*, and challenging him to a duel, was refuſed) the *lye* hath been counted a great affront; and many exaggerations are made of that abuſe. But had not that King (parhaps in juſtification of his own rashneſs) ſaid, that he was not a Gentleman that would take the *lye*; I do not believe that would have deſerved a ſeverer chaſtiſement then other imputations. I ſpeak, in converſation, for Laws take no more notice of that then others.

Yet it ſeems, to condemn all *raillery* is to tether the *wits*; and therefore if preſerved in a mediocrity, it might be allowed. For it makes men ſtand better upon their guard, when they know that they are likely to hear again of their actions; beſides it inureth them to bear harsh words, and bridle their paſſions. But to railly hanſomely is very difficult, for good jeſts are to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requiſite to have a *third perſon* of Diſcretion, to ſtroke over the ſeverer nips, and throw duſt upon them, when being heated they begin to ſting one another. Alſo with *ſmall miſcarriages* and misfortunes, and ſuch as happen without the parties fault, &c. you may be the bolder;

der; and with ſuch as bring no ſhame with them, and ſuch wherein many are concerned. The *jeerer* alſo muſt be content to taſt of his own broth; and the expert in this trade are wont to do, as he, who having in his youth taken great liberty to railly upon married perſons, in his declining age took a Wife, where any one might have had her for his mony; and the firſt entertainment of his friends was the diſcourſe of his own marriage, to prevent all that could be ſaid. In ſum, jeers are only then good, *when* ex-tempore; *when* they ſeem to proceed from wit, not *anger* or *malice*; *when* they are intended for mirth and paſtime, not calumny; *when* you are pleaſant with his error or miſtake, not his ſhame; and ſeldom pleaſe at ſecond hand. But becauſe theſe intentions are difficultly known; becauſe many perſons are very captious and haſty; and becauſe at beſt it argues not a ſolid, and univerſal *wit*, but a peculiar dexterity and promtitude, which is freequently accompanied with want of good Invention as well as Judgment; a Diſcreet perſon will not much engage himſelf in it, nor render himſelf a fool to make others laugh; but after he hath tried 3 or 4 times and finds not himſelf fit for it, let him never endeavor it more.

2. A-KIN to the Railleurs are the *Drolls*, who turn all to *Ridiculouſnes*. Their cenſure ſee in *Sen.* ep. 29. *Marcellinum nondum deſpero; etiamnum ſervari poteſt, ſed ſi cito porrigatur illi manus. Eſt quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, ſed tendentis in pravum. Faciet, quod ſolet; advocabit illas facetias,*

tias, quæ riſum evocare lugentibus poſſunt, & in ſe primum, deinde in nos jocabitur, &c. Chriſtians have greater arguments againſt this *Drollery*; *that* it grieves Gods holy ſpirit, and is contrary to that ſeriouſneſs and conſideration requiſite to Religion. *That* it doth more hurt to Religion and virtue, then arguments. *That* there is nothing ſo ſacred or prudent, which by the petulancy of wit may not be made ridiculous, conſequently contemtible, fit to be neglected, and abolished. *Virgil* we have ſeen publicly, and even the holy Writings we heard to have been, *traveſty*, by thoſe who ſpare neither their Souls nor reputation, to prove themſelves Buffons; and ſhew their abilities and ingenuity in folly. And this indeed is the great engine charged againſt heaven, the only and truſty weapon wherewith dirty potsheards (Diſciples of *Julian* the *Apoſtate*, *Porphyrius*, *Epicurus*, and the reſt of that brutish heard) bark and grin againſt a Deity. When all true reaſon, and ſober conſideration, as well as the other Creatures, juſtify their Maker; yea when even the Dogs revenged him upon *Lucian* the great Profeſſor of ſcurrility and ſcoffing, as well as Epicuriſm and irreligion. But beſides, this diſpoſition proceeds from a laſchety and levity unbefitting any perſon of quality and emploiment; and increaſeth the ſame inclinations both in the *Droller* and the *Auditors*. For as a wit uſed to verſifying is ready to put all its thoughts into rime; or a Mathematician is preſently reducing all his fancies to ſomewhat in thoſe Sciences; every one caſting his thoughts into that mold whereunto they are accuſtomed: So do *Drolls* reject all ſerious notions, and except and fix upon the light and emty. And therefore we

we ſee that when ſuch perſons aim at any thing grave and ſerious; it misbecometh them, as done out of order and ſeaſon. Thus doth *mirth* pleaſingly by little and little ſteal away the judgment, rendring it vain, ſtudious of, and delighting in, that which men avoid, *laughter*. And theſe men, whilſt they think to fool others, become themſelves really, what others are in their imagination.

3. IN *Diſcourſe* concerning *other perſons* (familiar amongſt Women) *Back-biting*, and *calumny* is moſt frequent: beeauſe all men had rather hear evil of another then good. Perhrps thinking thereby to juſtify their own faultineſs; at beſt indulging their ſelf-love, which is grounded upon a too high eſtimation of themſelves, and too low of others.

This *evil ſpeaking* is very frequently uſed by many, who pretend to *extraordinary godlineſs*; whoſe bitings are alſo more dangerous, and venemous with thoſe perſons, who miſtake their *formality* for *ſerioufneſs*, and their *gravity*, for *reality*, in Religion. But even in *ordinary converſation* men are wont alſo to defame their neighbours open-fac'd, without any ceremony, deſign, or remorſe. From both theſe ſorts of people eſpecially the former, turn away, as much as you can; but be ſure to be none of them; nor partake with them in their *calumniations*. Conſider what you ſay of others, others ſay of you. Before you calumniate, think, am not I the ſame? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madneſs to make enemies without cauſe; and it is better to ſuppreſs, then vent

vent and ſatisfy, a piece of wit or a foolish paſſion. The great rule is, *nothing but truth before the face, and nothing but good behind the back.*

Beware alſo of *cenſuring Nations*, Conditions, or States of Men, as well as particular perſons; for there is no Nation or condition, wherein are not many good; and none ſo good, wherein are not many bad.

'Tis alſo a great honor and wiſdom *to paſs by the back-bitings of others againſt your ſelf. Charles the 7th* of *France* demanded of one, much emploied by him, and on whom he had beſtowed many favors, what thing in the world could alienate his mind from, and bring him in diſlike with, his Prince? the *Gentleman* anſwer'd, An affront. This perſon ſeems to have bin very ſenſible indeed, but whether his diſcretion hath merited the favor of his Prince I much doubt. Certainly the behavior of *Antigonus* was much more generous; who, when one told him, that ſuch a one affronted him, anſwered; it may be ſo, but I will not be affronted. *Auguſtus* adviſed *Tiberius* not to be offended with peoples *ſpeaking ill* of them; it ſufficeth, ſaith he, that we can ſecure our ſelves from their *doing* us *harm*. When one ſaid, he was a *Tyrant*; he anſwered, were I ſo, he durſt not have ſaid it. To one calling him *Dwarf*, well, ſaid he, then I will get higher ſhoes. *P. Bernard*, when one bid him go out like a dirty Prieſt, replied, you are miſtaken, I came in a Coach. And truely ſince all theſe evil tongues are conquered by ſilence, one would thiuk the victory eaſy; did not experience ſhew us, that the great remedy againſt burſting is giving vent.

There

There is *no reaſon that the effect, which may proceed from divers cauſes, ſhould be attributed to one. v. g.* an action of ſeeming diſreſpect may either come *from* an intention to affront, *from* negligence, *from* having ſome other buſines in his thoughts, &c. Interpret not therefore ſuch actions as *affronts*; and the rather, becauſe it is our duty to take every thing by the *beſt handle*.

4. THE moſt innocent, grateful, and univerſal Diſcourſe, is *telling Stories*; and modern rather then ancient. Some are ſo well ſtocked with this trade as to be able to anſwer any queſtion, or parallel any caſe by a Story; which is (if well done) a very great perfection of eloquence and judgment. And in telling Stories avoid too often *ſaid he, and ſaid I, hear you me, mark me*, &c. be perfect alſo that you need not recant, ſtammer, or repeat things ſaid before; be not tedious in impertinent circumſtances, nor make your own glory the chiefeſt concern.

Tell no ly in your diſcourſe; eſpecially not *Gaſconades*, and improbable *Rhodomontades*, wherein ſome, out of weaknes and lowneſs of ſpirit and parts, take as much pleaſure as others in drinking when not thirſty, and think they then overwit the company. Be not *hyperbolical* and *extravagant*, eſpecially in praiſing and diſpraiſing; for the *wit takes away the credit*; whereas the end of ſpeech was firſt to make us *underſtood*, then *believed*. And if you be *convinced* of an error, for truths ſake acknowledg it, and change your opinion; for this *ingenuity is greater, becauſe rarer*. And remember, that,

One

One chance falling out, as the *Aſtrologues* prognoſticate, gets them *reputation*; and their thouſand lyes are not taken notice of; but to a *wiſe man one lye* doth more *diſgrace*, then thouſand *truths* can *recover*.

When *news* comes from an *uncertain Author*, tho probable and expected, yet ſuſpend your beleif; becauſe men eaſily report what they deſire or expect; but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. IN your diſcourſe *rational* or *of erudition*, skip not from one ſubject to another; as do *Fanatics*, and other ignorant *Scioliſts*, who are never at eaſe till they have vented all they think themſelves to know above other men. Neither maintain an argument *with ignorant*, nor contradictive perſons; nor think that you are bound to convert or inſtruct the whole World; leaſt of all *with vain drolls*, who make your ſeriouſnes their ſport. Be content to ſatisfy with *reaſon*, not (eſpecially your own) *authority* (a refuge many fly unto when worſted, if they know there is no examining Books) ſuch as are capable and diſpoſed.

In reaſoning, the moſt excellent way, wherein the beſt able is certain to carry the cauſe, and which will bring the controverſy to a ſpeedy determination, is by *asking queſtions*, and *proceeding* ſtill *upon the adverſaries conceſſions*; which he cannot without shame retract; (by Syllogiſms is more Pedantic.) This is *Plato's* manner of diſcourſing.

Pedantry is a vice in all profeſſions, it ſelf no Profeſſion. For a *School-maſter* is not *therefore* a

Pedant; but he only *who* importunately, impertinently, and with great formality, *shews* his learning in ſcraps of *Latin* and *Greek*, *or troubles* himſelf with knowledg of little uſe or value; *or values* himſelf above his deſerts, becauſe of ſomething he knows (as he conceives) more then ordinary; *or deſpiſeth* others not skilled in his impertinences; *or cenſures* all Authors and perſons confidently without reaſon. And whoever doth thus, be he Divine, Lawyer, Statesman, Doctor, or Profeſſor, he is a *Pedant*.

Do not in *ordinary company* treat of matters too *ſubtle* and curious, nor too *vile* and mean; nor of things unſeaſonable, as of Religion in mixed, or young company, or at table; but in all Diſcourſe have an intention to better your ſelf and others. Which that you may do, (*contrive*, as much as you can) before hand *of what to diſcourſe*; and lay your ſcene, which afterwards you may menage as you pleaſe.

A man may *judiciouſly diſcourſe*, *when* either he knows the ſubject very well; or *when* deſirous to learn (a ſubmiſſion and ingenuity very grateful in company) or *when* neceſſitated to diſcourſe; and *then* he muſt do it diſcreetly and doubtingly, unleſs he very well know his Auditory. Cautious alſo muſt he be who diſcourſeth even of that he underſtands amongſt perſons of that Profeſſion; an affectation that more Scholars then wiſe men are guilty of; I mean to diſcourſe with every man in his own faculty; except it be by asking queſtions, and ſeeming to learn.

You may freely and ſafely diſcourſe of matters of *Philoſophy*, *Mathematicks*, *Travels*, *Government of forreign Countries*, *Hiſtories* of times paſt or preſent of other Places, *Husbandry*, and the like which

which ſubjects concern no mans reputation, and therefore none much care what part you take.

Diſcourſe, tho amongſt learned men, *laies no grounds of Science*, but ſuppoſeth them, and therefore *ſtudy* is neceſſary; without which who ſo adventures amongſt Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care alſo that your *income exceed your expences*, *i. e.* that you hear and read more then you ſpeak: for he that ſpends out of the ſtock of wit and memory is quickly bankerupted; but knowledg and learning continually improve by diſcourſe.

Cunning diſcourſers to avoid baffling are wont at firſt to *lay down a propoſition eaſily defenſible* to which they may retreat in caſe of neceſſity; but defend the other out-works alſo as long as they can.

Mens *wits* and apprehenſions are *infinitely various*; nor is there any opinion ſo extravagant, which hath not ſome followers and maintainers, who fit their hypotheſes to it. Wherefore do not cenſure any thing on a ſuddain as ridiculous, for tho it pleaſe not you, it may another, as wiſe.

Every *man makes himſelf the meaſure of all others* for truth and falſhood, wiſdom and folly, learning and ignorance, and the like. And who is able to denudate himſelf of this falſe opinion, or prejudice at leaſt to truth?

But from hence it proceeds that we eſteem him knowing that knows more or as much, and him ignorant that knows leſs, then our ſelves. Him alſo virtuous that is according to our ſentiment and degree. Alſo that all men are more ready to blame anothers errors, then praiſe his virtues.

tues. And that a man knowing what another knows, yet knows not his own ignorance; but consequently values himself and despiseth the other. Hence it comes that we are offended with others giving evil words to us, and take notice of every syllable; but pass over those we give to others. It is pleasant to observe this in such as write controversies. Hence also we do not patiently permit others to love or hate otherwise then our selves do.

To man alone (not beasts nor Angels) hath nature given *a nauseousness of the present.* The best things in the world, if not accompanied with variety, become distastful. And nothing sooner then *Discourse*: which is so much carefuller to be menaged, as in the eare is sooner cloy'd then the eie. Prudent eies are kept open by reason, ordinary persons by wit.

Old men commonly discourse of grave and edifying Subjects, Divinity, Government, History, &c. *Young men* rather of pleasant; Hunting, Fashions, Travels, Wonders, &c. *every man* chuseth to discourse of that he best understands and loves.

BIBLIOTHECA BODLEIANA

CHAP.

CHAP. IV.

Concerning Buſineſs.

A *Doctor* being intreated by his Nephew to give ſome rules for guiding and ſecuring himſelf in *negotiation*, and contracts; after long ſtudy told him, he could give him but one; which was, *alwaies to have to do with virtuous perſons*. But for many reaſons this rule, tho a perfect one, is hard to be practiſed; and therefore I beſeech you be content with ſuch imperfect ones, as my reading or experience can furniſh.

If any one tell you, *that* it is to no purpoſe to think long upon any matter; *that* they are only wiſe men who can diſpatch buſines *ex tempore*; *that* conſulting is but a dull formality; and *that* a man ſees as far into a thing at firſt, as by much conſideration; ſay boldly that man is *a fool:* the more you think, the more and clearer you ſhall underſtand. *Therefore* Men of *moſt leiſure* do buſineſs the beſt; and thoſe who have much buſineſs muſt have much pardon. *Therefore* men *uſed to buſineſs* do it better; becauſe they have thought of it before, either in the ſame, or a like, caſe.

A *Prudent Man doth no buſineſs rashly*, *i. e.* without reaſon and advice; and he adviſeth alſo as long as he can; and that firſt with his own thoughts: which being not ſufficient, he takes in alſo the aſſiſtance of other mens counſel; and hearеth others, tho he follow perhaps his own. Moſt men adviſe for their own in-

tereſt, and therefore happy is he who hath a *friend.*

To order your thoughts well in *Deliberation*, endeavor to *put your buſineſs into an Hiſtory*, conſidering what is to be done or ſaid firſt, what afterwards. For the hindrance of prudent reſolutions is the confuſion and diſorder of thoughts; which by this method is cleared: by it alſo you ſhall quickly diſcover where the difficulty is, and know when you have done. It is alſo very convenient to *write down* your reaſons *pro & con* in deliberation; for the mind by this means, is freed both from the confuſion, and burden of thoſe arguments.

Give not your advice or opinion before asked; for that is to upbraid the others ignorance: *nor* attribute ill ſucceſs to the neglect of your counſel; *nor* be angry if your advice be not followed. *Neither* accuſtom your ſelf to find fault with others actions, except vitious; for *you are not bound to weed other mens Gardens.*

Be *not too eager in counſelling others*; for the *evil ſucceſs* (which happens frequently to good advice) will be *laid to your charge*, and *ſeldom* ſhall you be *thanked for the good.*

It happeneth freequently to men that are wiſe by *experience*, and not *learning*, that they cannot give a *reaſon* of their opinion and advice, tho it be really the beſt: (as a meer mechanical workman knows there is a fault in the work, tho he cannot tell punctually what it is.) *Deſpiſe not ſuch mens opinions for their want of Diſcourſe. Uſu peritorum & ſenum pronunciatis etiam non demonſtratis attendendum eſt, quia per expertum oculum quondam conſecuti principia facile cernunt.* Ariſt. Ethi.

In

In *Deliberations where there is reaſon on both ſides*, and that a man hath reſolved one way, he commonly thinks that he hath choſen the worſe, becauſe then he only conſiders the reaſons of the contrary part; which repreſented by themſelves (the other after reſolution being no more conſidered) ſeem greater and of more conſequence then they are.

There is one great *perfection* in doing *buſineſs*, which is, That tho you ſet your mind and thoughts upon buſineſs, *yet do not engage your affections*, at leaſt deeply, in it. For thus ſhall you both have your underſtanding clear at all times; and not be diſturbed if you miſcarry; which you muſt make account will often happen unto you. You will alſo find anxiety enough in your very rerirement and quitting buſineſs (which muſt ſome time or other be done) tho you ſet your affections as little as can be upon it. For all buſines puts a motion into the Soul, which it changeth not, even for reſt, without trouble. Beſides precipitiouſneſs, impatience, or not ſtaying to take the opportunity, and time your buſineſs, is frequently the ruine of many noble deſigns; and *all paſſion* whatſoever deteriorates your negotiation; if your reaſon will not bring you to this indifferency, experience will. *A l' adventure tout vient à point à qui peut attendre.*

In treating about buſineſs you underſtand, you have an advantage to *propoſe firſt*; in what you underſtand not, 'tis beſt to *receive propoſitions*. And if you have a doubtful cauſe, an inconſtant adverſary, or find him diſpoſed to comply with your deſire; defer not to diſpatch.

In buſineſs (except buying and ſelling) you shall

shall find *very few persons speak to the purpose*; therefore let every man talk his fill: rather then interrupt, provoke him to speak; for he will blurt out many things to your advantage: some out of ignorance and inexperience; others on purpose standing on circumstances and things of small consequence. Women commonly (as weakest) are most extravagant; and at an end, or the midst, of their story must drop a tear; for being themselves compassionate, they think others are so too; aud that is their interest.

The *difficulty of dispatch* is not from the business it self, wherein a man may easily see what is necessary, or fittest to be done: but it is in *perswading your interest*; in *communicating* so much and no more then concerns you; *using* such reasons only, as are proper for your matter; in *applying* them to every ones understanding, inclination, and at a fit time; and in *taking off* the opposition gf Adversaries. For there is no interest that hath not its contrary, and sometimes also so forcible a one, as is to be conquered only with mony; which is a sword that cuts even a Gordian knot.

All things concerning the *menagery of affaires* are reduced to these heads.

1. The ground or occasion.
2. The end to be brought about.
3. The reasons whereupon the affair is grounded.
4. The difficulties likely to be encountred.
5. The answers which may be made to the reasons.
6. And the replies to them.
7. The advantage of the affaire to the other party.
8. Examples of like cases.

But

But alwaies be ſure to remove the principal obſtacle.

Some men are *apt to believe* what they hope for, or deſire; others are *never ſecure*, till they ſee and enjoy. And this doubtleſs is the better; becauſe it increaſeth diligence, good ſucceſs, and leſs affliction. Wherefore of future things imagine and provide for the worſt; tho of actions dubious of other perſons you conceive the beſt.

Fear is a neceſſary paſſion, and *hath a great ſhare in all our affairs*. The great and general defect being negligence, laſchety, and love of eaſe; fear diſcuſſeth theſe. He that is in continual apprehenſion of evil watcheth to avoid, prepareth to rencounter, and is cautious not to give admittance to, danger; but endeavors to ſecure his condition, and remove further from evil. In things of *the other world* men are more apt to hope, becauſe they have not ſo clear an apprehenſion, nor ſo firm a beleif, or not ſo frequent conſideration concerning them; but in matters *of this world* more apt to fear; for all mens hopes frequently fail, their fears ſeldom. Beſides the loſs of what we enjoy goes nearer and is more ſenſible to us, then the future good may advantage; wherefore in treating with moſt men you know the beſt Topic. And ſeldom is it ſeen but that fear alſo gets the better of love, and therefore good Magiſtrates truſt not only to love, but will in ſome degree be feared alſo.

Secrecy and *reſervednes* is of infinite uſe; for, beſides that ſuch are not eaſily prevented and interrupted, men are ſtill commenting and in ſuſpenſe about every motion of theirs; which gets great reputation. Beſides ſuddain things do more amaze,

amaze, and confound, then things foreſeen or expected. But you need not put your ſelf to the trouble of *ſecrecy*, where you fear no oppoſition.

Many times alſo your *ſecrecy* is to be concealed; nor is an inquirer into the buſineſs you would hide rudely to be denyed (for that many times breeds jealouſies, &c.) but by prudent and courteous diſſimulation to be fenced withal, and his thruſts dextrouſly avoided rather then forcibly returned upon him. He that is a good Practitioner in this trade becomes often-times Maſter of his thoughts that came to ſift him.

Beware of *truſting to your fortune*; for moſt men are fortunate *for a time*, and *in ſome things* only: nor is he fortunate, who hath a good occaſion offered to him, for it is Prudence to take hold of, and uſe, it; but he that hath it *preſented twice*.

Think *not ſuch as theſe to be good conſequences*. He is a good man, therefore doth nothing ill: he is a bad man, therefore doth nothing well. He is a wiſe man, therefore doth nothing foolishly, &c. Conſider this well and ſtand upon your guard. For *every one hath errors*, from whence ſometimes greater, other times leſſer, miſcheifs ariſe: happy are they, whoſe errors happen to be in ſmall mattets, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an error, his next pretence muſt be to Divinity.

The *things* of *this World never ſtand in one ſtay*, but are alwaies moving their own way; and if we perceive not their alteration, it is becauſe our age is shorter then theirs. This obſervation

vvation is of importance to many purpoſes, *v. g. virtue and vice, wiſdom and folly, are but good and bad, proſperous and adverſe, in the ſeed.*

When we read in Hiſtories the great changes of Government, we much wonder at them, and are apt to pitty the ſufferers. But Providence hath ſo ordered, that *great alterations* ordinarily *happen by little and little*; ſo that both reaſon and nature either accommodate to them, or have time to eſcape, and provide other waies.

He that *entreth into danger without conſidering* it, *is a beaſt*; he only is *valiant*, who *knowing* the danger, *embraceth* it cheerfully, whether out of neceſſity or honor. Yea, tho he knows and ſuppoſeth that all dangers have not their effects; but that *ſome* are prevented by induſtry, *ſome* by courage and prudence, and *ſome fortune* and the courſe of things (Gods Providence) caſts of.

Dealing with Merchants and men of buſines and virtue cut of ceremonies; and *declare your buſines at length* rather then too-ſhort; for this is apt to raiſe miſtakes; beſides a man is not alwaies in diſpoſition or ability to fathom the depth of an affair with a short cord.

When you have *extorted from a perſon what he obſtinately denied*, you need not doubt, but at the ſame time alſo to obtain another he would not willingly grant. For when a man is forced, as it were, to let go his hold of what he moſt firmly graſped, he unbends his hand, and abandons whatever it contained. *Commota ſemel & excuſſa mens* [*à ſtabilitate ſua*] *ei ſervit à quo impellitur.* Thus the Parliament propoſed to the King, together with the bill of attainder of the Earl of

Strafford

Strafford (which he was formerly resolved not to grant) a bill for perpetuating the Parliament, which, tho of far greater consequence, he scrupled not.

Defer, as long as you can, *the doing of a thing against your mind*, rather then give a positive denial; for *accidents* many times divert the design, and deliver you from that strait, wherein a refusal may deeplier engage you.

Never dispatch an evil and difficult busines so absolutely, but that (if possible) you leave place to undertake and introduce it again. Time and opportunity alter many things, and make that pass smoothly which formerly would have bin refused, had not your dexterity left open the door for a new treaty.

All men naturally avoid persons inquisitive into other mens affairs; for such commonly are lavish of their intelligence, and thereby breed quarrels and spread animosities: besides that themselves are apt to envy and malign others, that being the concern which breeds their inquisitivenes.

The reason, why *things conform not to the general desire* and expectation of the World, is, because they who give *beginning* and ending to busines are but *few*, and *many* are those who desire and *expect*.

He is often to blame, who *neglects a present good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all difficulties; for more things affright, then hurt, us. And there are many changes in this World. *Di cosa nasce cosa.* And in judgments of the future we see wise men frequently mistaken.

Poor,

Poor, mean people, and *wranglers*, &c. conclude not any treaty, nor offer all they mean to give, till they be forced, *i.e.* till they ſee the treaty ready to break up; and they think that they get a conſiderable advantage by ſuch reſtines, and importunity; as indeed they do, if they deal with *ingenuous* perſons. So petty Tradeſmen love to call their cuſtomers back.

Since grateful and virtuous perſons are ſo rare, *value the ſervice of ſuch as are joined with you in the ſame intereſt* or danger; and you may more reaſonably expect to be aſſiſted by him, that *hopes* to get by you, then by him, who hath already *received* favors from you. And remember that *a Crown in your purſe doth you more honor then ten ſpent*.

When in conſultations there are *contrariety of opinions, ſeldom is the beſt choſen*; and the *more* perſons argue, the *further* they are from agreeing; the love of their own opinion inſinuating it ſelf by little and little with their reaſon. Wherefore, *ſometimes* the moſt importunate prevails, *ſometimes* he that finds out a *medium*; *not that* this expedient is alwaies the beſt; *but that* perſons in heat of diſpute, cannot eaſily paſs over, or fully conſent, to a contrary.

Thruſt not your ſelf to be Moderator or Umpire in Controverſies, till required; and then 'tis better to exaggerate the *miſchiefs* of diſagreement, then *benefits* of concord; for *fear is ſtronger then love*. Many are wont alwaies to take the Adverſaries part. But it is a very hard thing to reconcile men at firſt, their paſſions being high, and animoſities great. But after they are reaſonably wearied with Law, or other inconveniences, 'tis not difficult to find out a *medium*,

which may *ſave* both their *honors*; which is that both commonly deſire. A worthy Gentleman being to reconcile two perſons, firſt made them ſwear both to ſtand to his determination; and 2ly that neither of them ſhould reveal upon what terms they were reconciled.

Every man is more *apt to love, cheriſh, and truſt in him, on whom he hath already beſtowed moſt courteſies*; eſteeming him as his creature; [This is the cauſe of the great love of Parents toward their Children:] and he, that loveth, and doth favors, obligeth, and ſubmitteth himſelf to the receiver; ſo that for fear of loſing what he hath already beſtowed, he muſt beſtow more. Wherefore if you ſeek the favor of a great perſon, *accept courteſies* from *him*, and *not from others*. And falſe is their conceit who ſay, the way to have a friend is not to make uſe of him.

He that would *perſwade great men*, let him firſt begin with the *weakeſt*; by probable arguments, good words, and humble carriage he ſhall obtain their friendſhip; and by their Authority (tho but fools) draw in the wiſer.

Mean wits alwaies *diſtruſt ſubtle arguments*, and Logical heads: and great men, for the moſt part, are of an *inartificial* underſtanding, and therefore by ſeemingly naked truth, and plainneſs, are brought to your opinion.

In *great Councils* and meetings there are alwaies ſome *leading men*, whom if you gain, your buſineſs is done

Amongſt *Multitudes*, *one* adverſary can *do more harm*, then *many* friends can *do good*.

There are ſome who are *children even in mature age*; and of them a man muſt not ſay, they are 40. years old, therefore they will do as men of 40. years

years old. But concerning thoſe and all ſuch *Heteroclites*, look at their preſent cuſtoms, and menagery of their private affairs. For if you ſee an aged man *vehement*, ſuddain in his reſolutions, following the *impetus* of his paſſions; hold that man for a *child*; not moved with reaſon, unconſtant; to day reſolving without conſideration, and in the ſame manner reverſing it to morrow.

Nothing is well done, or ſaid, in paſſion; tho there may be juſt cauſe of being paſſionate; but leſs or more all paſſion according to the degree of it hinders reaſon and deliberation But beware inſtead of paſſion you fall not into *ſlyneſs* and *cunning*: for theſe two, paſſion and cunning do many times ſhoulder out one another; and generally people without paſſion are look'd upon as ſly and crafty: which of the two is worſe, there being more of the *voluntary* in it. It is good therefore ſometimes to ſeem paſſionate, if you be not ſo.

In all treating with other perſons try firſt what may be done by fair means, good words, hopes of gratitude, &c. before you come to power or paſſion. And let power either of your ſelf or the law be the laſt.

When you *conſult with a friend about any buſineſs*, be not *haſty* to receive a preſent anſwer; but give him time to conſider; for the common and firſt conceptions of all men are much what the ſame: at leaſt his *extempore* is not equal to your *premeditated*. *Phyſicians* and *Lawyers* anſwer out of their *trade*, and, as they pretend, by certain rules and caſes very like, if not the ſame, with yours; but it ſeldom falls out, that the ſame caſe in diſpatch of buſineſs falls out twice; or if it do, yet it is clothed with ſuch various and differing circumſtances

(according to which a wiſe man frames his opinion) that it is very difficult to give judgement.

The manner is when you *propoſe a thing* which you are afraid, *will hardly be accepted*, or granted; propoſe it by *parcels*; that one piece be *digeſted*, before the other be *ſwallowed*.

It is better to be near to, and ſerve, a *prodigal*, then a *thrifty* and *parſimonious*, *Prince*; tho for the publick this is moſt advantageous. For the *prodigal* is forced to uſe divers oppreſſions, &c. and more *ſuffer* by his profuſeneſs then are *beneſited* by it; and they commonly are moſt benefited by it, who leaſt deſerve it.

It ſeems that *Princes are more free*, and Maſters of their own will, then other men; but it is contrary in ſuch as govern prudently: for they are neceſſitated *to act* with infinite cautiouſneſs and conſideration; frequently *to court* even mean perſons; and *ſwallow* many a bitter pill at their hands. Wherefore *pardon your Prince* if he do not all things exactly, according to the preciſe rule of wiſedom.

He, that having bin the means to *advance* another to high degree, thinks to *govern* him, *cancels* his own courteſy.

If you find that any *one hath ſpoken ill of you to your Patron*, *take no notice* of it; nor be eager to vindicate your ſelf; but continue your employment without complaining; and *your innocency will* both *appear*, and *prevail* at laſt.

Great enterpriſes are *not to be relinquished*, *becauſe we cannot reconcile all difficulties*; for were all things *eaſy*, they were not *great*; and could all objections *i. e.* difficulties be reſolved, little were left to your courage or diſcretion. Some things

things *Gods providence*, and the courſe of things render eaſy; and others are difficult only, becauſe *we ſee not through them* at preſent.

The *more you* come *into favor*, the *leſs admit Cabals* and Juntos, to avoid ſuſpition. Nor converſe much with the ordinary ſervants; for ſo they will reſpect you the more. Yet, leſt you be hated, be courteous in your ſalutes, diſcourſes, offers of ſervice, but eſpecially in giving them reaſons in your diſcourſe: for then they think you do not deſpiſe them. But *if they hate you for any good ſervice done to your Patron*, ſell it him dear; that he may be obliged to protect you.

No Patron really loves a ſervant wiſer then himſelf; let him pretend what he pleaſeth; and therefore if you be a perſon of underſtanding, covet *not to be too near him*, as of his bed chamber, &c. for Patrons are not pleaſed that ſuch perſons ſhould pry too nearly into their actions and inclinations. Wiſe men, when they have any way come in competition with their *Prince*, have alwaies ceded.

Yet it is *better to be feared and hated*, then *deſpiſed*. Wherefore chuſe rather to be a ſevere ſearcher into, and cenſurer of, actions; then to be undervalued for taking no notice of them.

If *Spies* abound in a Court, *diſcourſe in generals*; and give them no cauſe to think themſelves diſcovered by you.

Neutrality makes the *ſloweſt*, but *ſureſt*, progreſs: for the neuter is connived at through the others mutual envying.

A *weak Patron* is *eaſily gained*, but no conſiderable advantage of honor, or profit, can

be got by him; a *wiſe Maſter* is *jealous*, eaſily loſt, and then never recovered. If your Maſter have any near kindred, keep fair with all, for they will certainly prevail; and ſtick to the beſt beloved.

If you light upon a Maſter that is *inquiſitive* after your words and actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Maſter*; for either you ſhall be ruin'd by him; or at beſt tired with ſtanding upon your guard. In this caſe make ſhew not to perceive his ſubtilty, but to admire his ingenuity. *Sic ars deluditur arte.*

If your Patron, by diſcourſe, or actions, endeavors to *conceal any of his vices*; be ſure he holds that *dear*, is *deeply engaged* in it, and would enjoy it *without a rival.*

To avoid *envy*, affect *not expence* and oſtentation; but mind *reality*. For be ſure that way, accounted ſo honourable, leads ſtreight to deſtruction.

CHAP.

CHAP. V.

Of Servants.

SINCE *Slavery* was banished Chriſtendom, a *Servant* is no other, then one *hired to* ſuch *employment*; and under ſuch terms, as if well obſerved, the *difference* is *not great* between the condition of the *Maſter* and the *Servant*. For none can compel another to ſerve him againſt his will; nor can I contract with him for his *ſervice*, but at the ſame time he will bargain with me for his *ſalary*. I *take* him under my roof, I *make proviſion* for his ſuſtenance, I *defend* him from his enemies; as well as from hunger, cold, and diſeaſes. And what doth he for this? he ſerveth me? no, he ſerveth himſelf. The ſame labor, he would undergo in his own houſe to maintain himſelf, and perhaps with great *anxiety*, he doth in mine with *pleaſure*. So that now *ſervice* is nothing but a *compact betwixt the rich and the poor*, for their mutual advantage.

And to demand or *imagine*, that *a ſervant* ſhould *quit* his *own intereſt*, profit and advantage, to procure his Maſters, is a folly no conſidering man will be guilty of.

Therefore let the *Maſter command* according to *reaſon* and ſweetneſs; not ſo imperiouſly, or with ſuch opprobrious language as may juſtly diſcontent or chaſe away a *Servant*. If he obey with cheerfulneſs, and affection, he may at length perhaps make his Maſters intereſt his own.

If

If you pay him not his wages, he will pay himself.

In controverſies, let the Maſter ſometimes *cede to his ſervant*, to keep his mettal in breath; and not too ſevere, if the faults be ſmall, or committed for want of Judgment, or through a little itch of liberty. Let the Maſter be ſometimes *blind*, and the ſervant *deaf*. But *faults of malice*, or impiety are not to be pardoned. *The firſt* ſuch fault is the Servants; *the ſecond* divided between Maſter and Servant; *the third*, wholly the Maſters. *Correct* him not before Strangers, but if correction amend him not, rid your hands of him; both for his ſake, your own, and the ſcandal of others.

Rich men are inclined to *pride*, and *contemt* of others; for having wealth, which commands all things in the great Market of this World, they are apt to become inſolent, petulant, impatient of diſobedience, denial, reproof, or advice. And becauſe *oſtentation of happineſs is one part of it*; therefore are rich men *vain glorious*, deſirous to be obſerved, and to live ſplendidly. And men newly enriched, and without their own induſtry more vain then they, who are born ſo, or have by induſtry acquired great eſtates. *Men in power* alſo are more honorable, gallant, generous, and leſs vain then the rich.

Alſo becauſe *great eſtates* are commonly acquired with *little*, and *ſmall ones* not without *great*, labor; therefore are rich men apt to exalt themſelves as either above others, in parts, or the favor of God, both which are very great and dangerous *errors*, but difficultly to be eradicated.

Let

Let them not, therefore miſtake *moroſity* for *grandeur*, and paſſion for greatneſs. It is better to ſubdue your Servants *reaſon*, as well as his *ſtrength* and diligence.

And thoſe, *who betake* themſelves *to the rich*, are to *comport with* their *follies*, impertinencies, and contumelies; and to *conceale* them. It is better they ſhould *love* their Maſters, but *by no means hate them*; or ſpeak evil of them behind their backs. Not *diſpute* their Maſters judgment; not *vy wit*, taunt or rally, with them; not uſe familiarity without leave; but to put on *patience*, when they put on a *livery*.

To admonish and reprehend is not an action of an Inferior; aud an *affectionate diſreſpect obligeth not ſo much by its ſincerity*, as *it provokes by its ill example*; wherefore when you adviſe your Superior, do it ſo, as it may be excepted. And let not the Maſter refuſe to *hear* the advice of his Servant, tho he *follow it not*.

No man ever *miſcaried through exceſs of reſpect*; or was diſgraced for retaining a conſtant and proportionate ſenſe of his Patrons grandeur. Yet Patrons love not ſullen, melancholic, auſtere, grave, or ſilent, Servants.

A Maſter ought *not* to *divertiſe himſelf with* his *Inferiors*, nor make his Servants privy to his infirmities and failures; but if he do, the Servant muſt not preſume, nor heighten himſelf for it. But let him be ſecret, and faithful to him.

Let the Servant alſo know, that *it is harder to menage well his Maſters affairs then his own*; let him therefore be more careful. For he hath more temtations to negligence and diſhoneſty.

honesty. Besides his Masters business is not alwaies to be menaged the *best way*; but that he *likes best*.

Put your Servants to *employments proper for their condition*, years, capacities, &c. but never upon *unnecessary trouble*; for that is to *abuse*, not *use*, a Servant, and will cause them to hate you.

Those Servants justly expect to be *rewarded extraordinarily*, whose industry and diligence seem to merit it. (For *gratitude being the least of virtues, ingratitude is the most infamous of vices*; especially in a great person:) and this rewarding is so to be done, as the other servants do not resent it. That therefore is best done after some *signal service*. But beware of equalling all your Servants in your gifts, or rewards: for the discreeter and *Superior* hold it an affront to be equalled with the rest; and the *Inferior* made proud: but none more obliged then they, who catch mony thrown about in a solemnity, to render thanks to the Donor. Some there are, who defer their rewards till some festival, as *Christmas*, or *Easter*: But then the *day* is thanked, *not* the *giver*; and after you are accustomed to it, 'tis expected as *due*, and part of wages, not *kindness* and bounty.

It is better to be somewhat *sparing* then *liberal to a good Servant*; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a seasonable reward.

It seldom happens that a *reconciliation* of Master and Servant is *sincere*; therefore return not to a service, whence you have been ejected.

In

In places which concern mony, employ not your *kindred*; nor uſe them as your Servants; for they will preſume upon their condition, and you cannot with reputation break with them. And truly, if you be a ſingle perſon, I cannot forbear to recommend to you a ſaying of a great Prelate; that a *Courtier at Rome ought to have* 1000. *Ducats rent*, 2000. *in his purſe*, and be a 1000. miles from his kindred.

CHAP.

CHAP. VI.

Of giving, receiving, and promiſing.

IT is *uncivil* and unfitting for *a man to oblige* another *to keep a promiſe diſadvantageous* to him; or one made in mirth, paſſion, haſt, unadviſedly, in civility, or compliment, or one obſolete; as alſo not to admit of a reaſonable excuſe for the failure of a promiſe.

It becometh *every man* to *promiſe nothing but what he intends to perform*: yet many, tho juſtly denied, are much diſpleaſed; for all men govern not themſelves by reaſon. Inſomuch that if a perſon deſire to engage your endeavors in his buſineſs, if you ſhew him the difficulties, tho you promiſe your aſſiſtance, he commonly takes it for a denial, or a ſign that you intend not ſeriouſly to befriend him. For theſe and ſuch like reaſons, the faſhion now-adays is, to *give good hopes to all ſuiters*, and *to promiſe very freely* and largely. And they find thereby great advantage (as they think) for carrying on buſineſs. The performance is *ſometimes* hindred by unexpected caſualities; *ſometimes* a good and plauſible excuſe goes a great way; *ſometimes* the party ſuffers himſelf to be wheedled with good words. Yet 'tis ſo *ignoble* and diſhonorable a thing for a man *to be worſe then his word*, that it never ought to be done. But this may he do; he may entertain all ſuiters with general or conditional promiſes, and fair words: and tho all men ought to look at effects, and not words; yet have good words a wonderful power (take heed

heed of being fool'd by them.) I ſuppoſe becauſe every one values himſelf, and his merits, at more then he is worth; and he is offended when that price is not ſet upon him, as himſelf thinks to deſerve.

At Court they are wont to promiſe and offer ſervice largely, eſpecially to thoſe, who are not likely to make uſe of them; but towards ordinary converſants they are more wary, becauſe better known.

Grant a Courteſy (if you intend it) *without much asking*, for that doubles it. To keep long in ſuſpenſe is churlish, and by long expectation the paſſion to the favor dies, and the courteſy is not eſteemed, nor thanks heartily given for it. *Monſignior Pamphilio* (afterwards *Innocent X.*) in his Nunciature in *France*, and ever after was called *Monſignior-non-ſi-puo*. From his frequent uſe of that anſwer to Suitors. Do your favors *cheerfully*, not as if they ſlipt through your fingers, or were ſtollen or wreſted from you. And do them *readily*, for the intreater ſubmits himſelf to the intreated; his modeſty therefore muſt be conſidered. *Non è coſa piu cara, che quella, che con prieght ſi compra.* Do them alſo without conſidering whether they be *loſt* or likely to be *recompenſed*; for a magnanimous and generous perſon looks not to receive as much again; for that is the courteſy of *Tradeſmen*. Be not as the Barbarous King of *Madagaſcar* that demanded more for the cowes *he gave*, then his ſubjects for thoſe *they ſold*; for he ſaid that his good will and kindneſs was to be recompenſed. And if you deny, do it with good words; as if you were ſorry you could not plea him.

Be *not niggardly of that which coſts you nothing*;

as Counſel, *Countenance*, and the like. But beware of being *ſecurity*; rather offer to lend mony of your own upon others bond.

And by no means ſell your Ceremonies, nor pay your creditors, friends, and ſervants, with good words, looks, and ſmoak.

After a courteſy done, *if you upbraid it, you loſe it*; one principal end of giving being to oblige the receiver to your ſelf and intereſt. Neither too much undervalue, nor extol your gift; but rather diminish, and excuſe, when you give: ſeeming pleas'd ſo ſmall a matter ſtood in ſuch ſtead, and was ſo well placed, and accepted; that you ſhall be ready to do greater ſervice upon occaſion; but when you receive a favor, rather augment it.

He is not ungrateful, who cannot, but who will not, repay; *will not* through malignity and evil diſpoſition. Wherefore a generous ſpirit is ſatisfied, when the receiver declares his acceptance and honor; for that ſhews he hath a good mind to be grateful; if he were able.

After a courteſy received, be not in haſt to return another; for that ſhews you are not willing to be beholden, nor return a much greater, for that ſeems to reproach the ſmalneſs of the received.

Thoſe *who* willingly *alwaies receive and never give*, or thoſe who would alwaies give and never receive, (of which melancholic generous humor ſome few there are) are not much eſteemed in converſation.

Towards other mens *Servants the cuſtom of the Country is to be followed.* In many places the Maſter takes it ill if his Servant be conſiderably rewarded for what himſelf gives. But it is not

ſo

ſo with us; where to lodg at a friends houſe is dearer, beſides the inconvenience, then at a common Inne; and where what a friend ſends, is perhaps a *preſent*, but not a *gift*; when the receiver paies double *the value* to the Meſſenger, and *an acknowledgment* to the ſender. However in all places in entertainment, great care is taken *the Servants be pleaſed*, for the tongues of idle perſons are loos-hung.

If you deſire a courteſy from one beholding to you, 'tis ingenious *not to put him in mind of it*; leaſt he think you tax him of ingratitude.

A *favor done to a man ſinking*, or in any danger, *is* alwaies very *obliging*; both becauſe it teſtifies *ſincerity* without expectation of a return, and a *good opinion* of the receiver; to whom the giver *needs* not to be *favorable*.

Moſt *men do more for intereſt* either of gain, or friends, *then reaſon*. More for *favor*, then *obligation*. But mony, if well and diſcreetly applyed ſeldom fails of its effect.

A man apt to promiſe is as apt to forget it.

CHAP. VII.

Of Prudence in acquiring emploiment, and preferment.

1. PRESUPPOSING, that a perſon, out of a good and ſincere intention to ſerve his Prince and Country, deſires to employ himſelf, or be emploied, in ſuch a condition; it is neceſſary, firſt, that he *avoid ſuch hinderances which are contrary to*, and deſtructive of, *his deſign.* 2ly That he *uſe proper means to the compaſſing it.*

2. HINDRANCES are, 1. *Pride*, which renders him intolerable to him that ſhould raiſe him; and tho to avoid this, ſuch men as are moſt inſolent toward their Inferiors, are moſt ſupple (even to baſeneſs) towards their Superiors, yet it is very *difficult to conceal this vice* from any conſidering perſon; even becauſe one of theſe actions betrayeth the other, both proceeding from the ſame lowneſs and *vileneſs of ſpirit.* Where it is, it renders its owner impatient of advice, admonition, contradiction, even in *his own* affairs; by which he becomes a prey to flatterers, deſpiſed of all good men, odious to all upon whoſe dues and intereſts he uſurps, and unfit to be employed. 2, *Anger*, for what Prince deſires to be ſerved by, or chuſe inſtruments out of *Bedlam*? and if prudence conſiſt in much *deliberation*;

liberation; *precipitiouſneſs*, the daughter of *Anger*, is incompatible with it. If it be ſaid that angry men are *good natur'd*; yet what diſcreet perſon will ſuffer ſuch, and ſo many, *impertinencies*, to enjoy now and then a *little good nature*, *i. e.* ſo many ſtorms to have ſometimes fair weather? Who will be content to ſtay for a little reaſon, till the *choler* be ſcum'd, and the boiling ceaſed? *Two to one in all things againſt the angry man, was a ſaying of Cardinal Mazarine.* 3. So *following good companions* or intemperance, and *lewd women*, diſcover ſecrets, render a man contemtible, and unuſeful; for beſides that ſtrong Drinks and Tobacco fill the head with imaginations, hot headedneſs, jealouſies, &c. when a man ſhould haſt to his emploiment, he muſt go to ſleep, or to his Miſtreſs. 4. He that is by nature *lazy* and *ſlothful* ought not to intermeddle with public affairs; for tho in quiet and dull times he may ſerve well enough to purſue *formalities*; yet when any activeneſs, he fills up the room of a better perſon. 5. *Covetouſneſs* is not ſo detrimental, as *Liberality* and bounty diſcreetly placed, are advantagious. But 6. there is nothing worſe then an *unbridled toung*.

3. HE that would ſerve *God* as well as his *King*, and *ſave his Soul* as well as *make his fortune*, muſt beware of ſuch temtations as are moſt frequent in that ſort of life. Such are ambition, *i. e.* deſiring advancement for an evil end, or more then he deſerves, or at unſeaſonable times, or too eagerly, or for his own private advantage, and not to ſerve the public. *Envy at others preferment*; with all the conſequents of it,

it, hatred, detraction, faction, partiality and the like. *Adulation* or complacency with the Prince, or other great person in vitious, or unfitting, courses. And the like.

4. IT is *impossible to be preferd if not known*, and so *known* as *approved* also: and no man can reasonably be offended for being passed by, and neglected, if he use not rational means to make himself accepted. Such means are of many sorts. As

1. By *merit*; and that either by ordinary, or extraordinary, good service. 2. By *friends*, being introduced or recommended by such as are in favor and reputation with the Prince. 3. By *fear and terror*, being so considerable as that the Prince is glad for his own security to employ him. 4. By *flattery* and evil insinuations into the Princes affections.

5. HE that hath no other Introduction must *shew himself diligently*; that the Prince (who observeth more then he seemeth to do) may take notice of him; besides, there falls out frequent occasions of employing *him, that is present*; and a *constant attendance*, tho voluntary, is a *kind of service*. And, he that loseth a beginning tho not so considerable, loseth an introduction to greater matters.

6. THERE are *few of whose merits the Prince can* be a just and accurate *Judg*; because he is not witness to all the circumstances, &c. of their actions. Besides to know a man, requires much familiarity with, and observation of him. But such precise knowledg is not requi-

site

ſite; and a Prince may, with but a reaſonable obſervation, diſcern a *wiſe man* from a *fool*, and a *virtuous man* from *one* inclined to *thoſe vices*, which render him unfit for ſervice. But if a Prince be forc'd to ſee only with others eyes; and hear with others ears, he had need to be very wary; for thoſe are very *ſeldom indifferent* toward the perſon recommended; and inform more frequently for their own intereſt, then the Princes. Wherefore a wiſe man beleives little, but keeps himſelf in ſuſpenſe till the truth be manifeſt.

He that is *choſen by the Judgment of his Prince* and not by the recommendation of others, hath a great advantage; for if he prove well, the Prince is inwardly proud of his choice; and will certainly employ him further; for he looks upon him as his *creature*.

Wiſe and ſubtle *Princes ſeldom* prize or *advance* a *man wiſer then themſelves*, except in ſome caſe of great neceſſity. They are alſo commonly very wary of employing ſuch as are recommended by public fame; except it be in ſmaller matters.

Conſider therefore, what *emploiment you conceive moſt ſuitable* to your *Genius* and condition, *v. g.* whether War or Peace; Sea or Land-ſervice; action or advice; governing; or finances, and providing mony or neceſſaries. And endeavor to render your ſelf *very able* in that; tho it is fitting alſo you ſhould not neglect other matters. Alſo diſrobe your ſelf (as much as you can) of all particular intereſt; and at leaſt prefer in your deſigns the advantage of your Prince and the public.

A ſmall *emploiment in youth*, or betimes, is much

much more to be valued then a great one in old
89 age; for *Di cosa nasce cosa.* One business twists in another. And suffer not your self (as much as is possible) to be out of possession of doing somewhat. If you be, yet by continual presentation of your self, let it be known that you stay there ready to be hired.

It is good sometimes to *sue for an employment, tho you be sure to miss it.* For by that means, you shew your self to imagine that you have some pretences to be considered. And your Superior, having once denied you, will be more ready to pleasure you another time, for fear of discontenting you; especially if you be a man of parts. But by no means put in for every thing, for that discovers your *Ambition*; and a conceit of your self, that you are fit for every thing.

You *cannot be Master of what employment you please*; but your commendation must be, *well to perform that you are* actually *possess'd of.* In a *Comedy*, he that acts a *Slave* well, deserves as much as he that personates a *King.* 'Tis a comfortable hearing, *friend come up higher.* Neither refuse or contemn any reward or gratuity, how small soever your Prince bestows upon you.

Design not upon what is not in your power. And remember that being to deal with other persons, you must drive the nail which way it will go. Therefore be as indifferent as is possible. Your future gains also not being in your power, spend not upon the hopes of them: and remember, that expectation is alwaies greater then the reality.

7. HE

7. HE is happy, that hath an opportunity given him to shew *ſignally his prudence and loyalty*. *Sejanus*, by one action, I know not whether generous or fortunate, of ſaving *Tiberius*'s life with the hazzard of his own, obtained that reputation, that he governed the whole Empire; and had almoſt ſettled it upon himſelf; through the great confidence *Tiberius*, otherwiſe a very jealous Prince, had in him. But theſe caſes fall out ſeldom, and by the immediate Providence (as I may ſay) of Almighty God,

If you chance to do any *great action*, be ſure to give the *glory* of it to the *Prince*; as indeed he, in ſome ſort, deſerves it: for you follow his *commands*, or *inſtructions*. Beſides the *means*, and *opportunity* of all ſuch are his only; and it was performed under his *authority*. Seem not to be willing to draw all buſineſſes to your ſelf; nor keep too great grandeur in houſe, followers, &c. for that gives ombrage to the Prince; as great titles are offenſive to the Fellow-ſubjects.

Extraordinary ſervice, if many engaged in it, is counted a *piece of duty*, and ſeldom rewarded. Either becauſe the Prince, pretending that he cannot gratify *all*, to avoid murmuring and emulation will reward *none*. Or becauſe thoſe about him, if many others be to be conſidered, are likely to find the leſs ſhare for themſelves.

It was a ſaying of *Antigonus*; *firſt get power then good will*. Power is ability of parts, wealth, friends, employment; then good will and reputation by courteſy, civility, and other acts of prudent converſation; as alſo by drawing others

others by your intereſt. For you may then engage many unto you, and ſpread your roots and fibres a great way: eſpecially if by the reputation of Juſtice and bounty, you have procured you a veneration amongſt virtuous perſons. For by this they are aſſured, that they may ſecurely lean upon you, and run your hazzards.

And it is more deſirable *to be loved* then *honored*: this indeed is more ſplendid, but that is more ſafe; this is greater, that better; this is in the imagination, that in the heart, of others; from that proceeds peace with others, tranquillity in his condition, and a complacency in his own mind. Yet is love harder to obtain, requires a greater time, the acquiring of it is ſubject to many difficulties, which honor is not; and therefore make much of honor; which alſo carrieth a tincture of affection with it. Only remember what a great General ſaid. I deſire to honor my life not by other mens opinions, but my own actions.

8. BECAUSE more men are *drawn*, then *heaved*, up. And that amongſt ingenious perſons there is alwaies *emulation*, amongſt *rivals* (and for all preferments ſuch there are) *envyings* alſo; which are great rubs; and difficultly ſurmounted or removed; endeavor to make a friend; who may give an *Antidote* againſt their *poyſon*; and by lending his hand raiſe you in ſpight of all the weight and preſſures they can hang upon you.

Friends are not eaſily made, and ſtill more difficulty amongſt great perſons; both becauſe they have fewer equals, and amongſt ſuch equals

quals emulation is frequenter then friendship; yet are they not ſo rare, but they may be procur'd. For long, eſpecially youthful, acquaintance; kindred and relation; ſympathy in affections; partaking in common danger; or ſuch like, do reconcile friendship, but not frequently: nor are theſe means in every mans power, they are obligations by which Providence only tyes men together. But there are others alſo which are more ordinary; for you *inſinuate* your ſelf *into the affection* even *of a great perſon*, if you can ſhew him, that you are able to ſtrengthen, aſſiſt, and confirm him, in his eſtate; and be able by your parts, or other way, to recompenſe the favors you expect from him. But *mony* diſcreetly applied is a plaiſter that unites and ſoders all affections: nor is there any *Heart*, as well as not any *Caſtle*, that can reſiſt its battery, if rightly placed.

To *deſire wealth* for its own ſake, is low, ſordid, and proper only for them, who make the obtaining it their Profeſſion: but to deſire it moderately, in order to do more good, is unblamable. Even *Reputation* it ſelf is acquired, and ſuſtained by diſcreetly keeping and ſpending; ſo that it alſo is in a manner ſubſervient to wealth.

We *ſeldom* ſee that *wealth increaſeth in a family for three generations* together: perhaps becauſe that he, who comes into a plentiful fortune, having no occaſion to employ his parts and induſtry, grows lazy, and negligent, or at beſt betakes himſelf to ſome other affairs; or perhaps, becauſe men not knowing the difficulty in obtaining it value it not much; but rather look after the ſplendor of the World, whereunto rich men com-

commonly engage and enter their Children; and for that reaſon live at the height of the reputation of their eſtate.

The Prudence to obtain wealth is generally conceived to be *cutting of ſuperfluous* or unneceſſary *expences:* but that is not all; for there is alſo required good menagery, or making your penny go further then another mans. But in this, Caution muſt be uſed, for many have bin ruined by buying good pennyworths.

In *making friends by mony* Prudence alſo is required, leſt you loſe *that* alſo. For it is beſt uſed upon an *exigent*; *occaſionally* rather then *frequently*; and *actually* rather then *conſtantly*; like a *wedg*, not like a *ſaw*.

Many can hurt who cannot profit. And the ill tongue of an in *Inferior* many times harms more then that of an *Equal*; for it is eaſilier beleived, becauſe leſs ſuſpected. Therefore endeavor to keep a fair reputation with all perſons; with Superiors humble and compliant, not low and flattering; with equals grave, not moroſe; with inferiors courteous and fair-ſpoken, not ſullen or imperious. Conſidering, that no man is willing to own him, that is out of faſhion, as I may ſay, out of the good opinion of the World

It was *more dangerous to offend Sejanus* then *Tiberius.* For all men raiſed from low condition are more jealous of affronts and contemts; which a natural and generous Superior is not: who interpret nothing to be contemt but what is *meerly* ſo, or done on purpoſe to affront; and nothing to be ſo, but what cannot well be conſtrued otherwiſe. To ſuch therefore as *Sejanus*, you muſt carry your ſelf ſo, as not to be

be hated by him; for you will find it hard to pleaſe both the Patron and him. Beſides you know not how long he will laſt; and it goes hard with a man of underſtanding and ſpirit, that *his good muſt depend upon two, and his ill upon one.*

If you *cannot be reconciled to a favorite, be* ſure to *tell your Patron that he is your enemy*; ſo his ill offices cannot hurt you.

It is unpardonable *folly to quarrel with them, who are* much *your Superiors*; for the thred breaks where it is weakeſt.

If you be ſo ill ſatisfied of any perſon, that you think not fit to pardon or bear with him any longer, yet let him not know ſo much; for the time may come when you ſhall have need of him. And if you reſolve to chaſtiſe him, diſcover it not, leſt you be prevented. But this is not to be uſed but in extremity, and towards perſons incorrigible. For, according to the rules of our moſt holy Faith, 'tis infinitely better not to revenge at all, but to paſs by offences; then which no man can ſhew greater wiſedome. And this is not very difficult if you ſtifle quarrels in the beginning. But there are ſome ſo wicked diſpoſitions, that nothing works upon them but fear; and he that lets them go unpunished, encourageth them in their evil courſes.

Whether you expect emploiment and preferment, or chuſe a private life, if you have any thing to loſe, *Endeavor to be in Reputation with your Prince* and Superior: and truſt not to your innocency, or wary living. For beſides, that he cannot want an occaſion ſome time or other to punish you, you know not

what may happen, wherein you shall ſtand in need of him.

Much leſs preſume, that *your manners are undiſcovered*, or to commit any fault upon hopes of ſecrecy; for a good Judge will ſo entangle and hamper you, that you cannot eſcape. And if you be once ſuſpected, more ſuſpicions will be continually ſuggeſted againſt you. And even to have much ſuſpicion and little proof makes againſt you, for it is a ſign that you are more dangerous.

No *man can ſtand alwaies upon his guard*, but ſometimes he will fail and miſtake; happy he whoſe errors are in ſmall matters, that he need not great applications and much endeavor to get himſelf off the ſhallow. Nor can a man on a ſuddain foreſee the depth of a queſtion, or the conſequences of an action. Therefore when you doubt, or ſee not clearly, be wary, and take time. Many times ſmall miſtakes produce great evil effects; and great miſtakes ſometimes none at all; wherefore contemn no danger, how little ſoever it ſeem to threaten. Be vigilant; *Cavendi nulla eſt dimittenda occaſio.* It is much better to do ſo, then be beholding to your friend to fetch you off; for that is accounted equal to, if not greater then, a conſiderable benefit.

Give not much heed to thoſe, who would perſwade you to quit your employment; or pretend themſelves to be weary of buſineſs; have they not a mind to ſucceed you? or are they not like the *Fox*, that having loſt his own tail, would perſwade all the reſt to cut off theirs?

9. 'Tis

9. 'TIS not an unuſual way to obtain preferment to ſhew a mans-ſelf ſo conſiderable as to *fright his Prince* into compliance. In reaſon this ſhould be an ill means; but experience ſhews, that under laſch Superiors, or ſuch as are underhatches, it many times thrives well enough. Upon the ſame grounds proceed alſo thoſe, who endeavor to make themſelves neceſſary to their Prince; and ſo rivet themſelves into his buſineſs, that they cannot be drawn out without tearing the piece.

But of ſuch the *Prince is* alwaies *jealous*; and will at ſome time or other *emancipate* himſelf. He therefore that takes this courſe walks upon a precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his meaſures upon theſe grounds in *Lewis XI.* time. But he had to do with a Prince of extraordinary parts.

The *people* (upon whoſe recommendations many perſons think to raiſe themſelves) *guide not themſelves by reaſon*, but chance; therefore he is not wiſe that ſtrives to make himſelf their favorite, or forceth himſelf to gain their affection. For they will never do the like for him again, nor forgo the leaſt of their profit for his greateſt benefit. On the contrary, the Nature of the people and of all mean perſons, is, alwaies to *value themſelves*, as if all men were obliged to augment and better their degree: 'tis beſt therefore to deny them at firſt, when their deſires are modeſt. For if you once grant, you muſt never after refuſe, leſt your former courteſy be loſt; and to think to ſatisfy them is to give drink to an Hydropic. Yet, if occaſion offer it ſelf to be favoured by them; or if your virtue and good

actions have procured their favor, neglect it not. For a *general plauſibility* may ſtand you in great ſtead; beſides that, it may be very advantagious by your good menagement to your Prince.

Popularity is one of the loweſt and meaneſt ſorts of *Ambition*; a refuge commonly of thoſe who envy ſuch as have prevented them in the lawful acquiring advancement by the favor of their ſuperiors. And the thoughts of the people being meaner and lower then theirs, they are forced to do and ſay many things contrary to their own judgments and inclinations. Beſides the people, being neceſſitous, meaſure all things by advantage, ſo that their favor is chargeable, and ſeldom any other then breath and air, except Religion be in the caſe.

If you arrive to any power, be very *wary how you tamper to change governments* (which is uſually the refuge of neceſſitous perſons.) For not being able to perform it your ſelf, you muſt of neceſſity truſt your cauſe and perſon to many foolish and open perſons. Yet nothing more frequently ruins ſuch deſigns then too much caution for ſecurity. For that requires longer time; and employs more perſons about the principal buſineſs; and is ſubject to many more accidents.

In *court* have many *acquaintances*, but make a *friend* for advice and conſultation *out of Court*, and one that is not likely to have an intereſt in your Patron.

10. THE ſervice of a Prince is procuring that his *will and intentions be fulfilled*: for no man eſteems that (be it never ſo good) that is not

not according to his own deſires. Such therefore as his deſires are, ſuch muſt they be whom he employs: for they are looked upon as only the Inſtruments for his compaſſing and bringing about his purpoſes.

Wherefore they, who ſeem moſt zealous to perform the Princes will in all things, without deliberation, or interpoſing their own judgement concerning the lawfulneſs or unlawfulneſs of them, ſeem to be in the plaineſt road to preferment. Yet divers of the wiſeſt Princes have made even *that*, the *criterion* to exclude men from their favour; and retain ſuch, as upon tryal were found conſtantly virtuous.

Princes uſually more eſteem one that is *Phil-Alexandros*, then one that is *Philo-Baſileus*, that is, more one, that loves his perſon, then his ſtate and condition, then his Nation, then the public; tho this is indeed the more honorable, and the other more eaſily counterfeited. But in reality *Princes have very few*, if any, *friends* to their perſons; for they have no equals, nor familiars. for indeed few wiſe men will expoſe themſelves to ſo much hazzard, nor ſet themſelves as pales againſt the wind, but for their own advantage. Beſides they know that if any difficulty happen, it is reaſonable they ſhould be deſerted. Wherefore they ought to make much of thoſe, who are truly *Philo Baſileis*, for there are too few of them, who are *ſincerely* even *ſo affected*.

It is an action of very great Prudence to *carry even between adulation and ſowrneſs*. Neither to be as the *Cook*, that aimes onely at pleaſure; nor as the *Phyſician*, who intends only health; but

to mingle and ajuſt them together. Whilſt we retain *Juſtice* and *friendship*, not to ſcandalize *Prudence* and *intereſt* is a difficult matter. Yet not impoſſible, for *M. Lepidus* kept to the end his authority with *Tiberius*, a very jealous Prince, as *Tacitus* obſerves.

Flattery and obſequiouſnes is a more quick and ready way to advancement, then either durable or laudable. For when diſcovered to be ſuch, it is contemtible, and afterwards odious. It is but lead that bends and plies every way; nor is he a man either of virtue or courage, that can condeſcend to make himſelf *univerſal Miniſter* to any one. Conſequently he is neither faithful in his emploiment, when he eyes a greater reward; nor conſtant to him, when he ſpies danger.

Of *flatterers* there are two ſorts. 1. *Bouffons*, whoſe chief inſinuation is to eat and be cloathed. Who like the *Ape*, finding himſelf neither fit to carry burdens as the *Aſſe*, nor to keep the houſe, as the *Dog*, betakes himſelf to make ſport. Theſe are eaſily diſcovered, and their worſt is not very dangerous. 2. The other ſort are more *ſubtil*, gentile, and miſchievous; whoſe deſigns are to *intrigue themſelves into buſineſs*; to make fortunes, and get eſtates, or perhaps honors, by univerſal compliance. Theſe, by obſerving the actions and diſcourſes of their *pretended Patron*, diſcover his inclination, as *Hunters* do the haunts of wild Beaſts, that they may eaſilier intrap them. It is their intereſt he ſhould be *vitious*, careleſs, irregular, and extravagant; for by that means, they can more *eaſily withdraw* him from all *virtuous perſons*, and ingroſs him to themſelves:

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who have no other way to ingratiate themſelves, but their ready compliance with all his deſires. This they endeavor should paſs for *affection* to his perſon; and they repreſent all other *adviſers*, either as contemners of him; or at beſt as moroſe and of evil humor.

Therefore they *pretend to Idolize him*; to obſerve his counſels and commands as *Oracles*; not *to converſe* with thoſe he ſuſpects; *to inveigh* againſt his enemies; *to make* him the head of their own Counſels; and themſelves to be even in their particular affairs ruled by him; *to take* great content in ſerving him; *to praiſe* him immoderately before thoſe who will be ſure to inform him of it; to exaggerate every ſmall favor received from him; and to diſſemble the injuries.

They alſo are careful to new-name all his vices. Covetouſnes they call Providence; jealouſy, circumſpection; Prodigality is generouſneſs, &c. Then they compare him with others either of a contrary vice, if the man be hated; or of the ſame, if in any reputation. They feign alſo in themſelves the ſame inclinations, ſympathy, ſentiments with their Patron. And often undervalue themſelves in reſpect of him. They are alſo apt to praiſe him for what he hath not done, or extravagantly for what he hath done, gloſing and varnishing all miſcarriages, &c. and few there are who are not taken even with this one bait. For who is he that values not himſelf above his deſerts, and thinks not all is his due which is given? In reality, the refuſing or accepting of praiſe rationally and diſcreetly, is as great a tryal of a wiſe man, as the cupel is of ſilver.

No

No Master esteems a Servant, of whom he hath no need; and that either for his abilities (of which few Masters can judg) or because he knows his secrets; this then being the easier and securer, is that way, which flatterers, and all those who indeavor to make themselves great by unlawful means, chuse to walk in. And of all secrets they most desire to be privy to his vices, for by that means he becomes obnoxious to them.

In *Doing ill Offices* these flatterers observe, 1. to do them seldom. 2. To tolerate, if not confirm, the praises of him they design upon; least they be suspected to have done it out of m[illegible]e. 3. To pretend no small or inconsiderable occasion, nor their own concerns, but a public one onely, and in defence of their Superiors. 4. To dispose their words so, as they may seem casual and unpremeditated.

Artis est celare Artem; they endeavor therefore by all means to be accounted sincere and upright persons; for they see that the fame of being crafty and subtle (which is the great skill they really pretend to) much retards, and impedes their businesses. In general conversation therefore none more open and free; none seeming by their discourse more noble and generous. But their confidence is in simulation and duplicity; which, because of other mens evil dealing, they pretend is necessary.

They often pretend, and endeavor to be *in esteem with the Clergy*; especially those who make shew of greatest severity, and holines. And of so great force is the shew of Religion, that even an hypocrite is feared and reverenced. Hereby also they have considerable advantages; that they

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can decry all vices, even thoſe themſelves are guilty of; and can ſafely aſperſe thoſe whom they hate or fear; and unhappy are they, that fall into their hands.

II. PRINCES, when they have denied a favor, to one that importunately ſues for it, *are apt to ſuſpect that ſuch a one hates them* for the denial: and therefore afterward look not well upon that perſon. Wherefore *be not to earneſt* in your requeſts. And if your misfortune be to be denied, be ſure not to ſhew ſuch reſentment, as he may ſuſpect you intend him any harm. Rather ſeem to be content with any ſlender ſhew of reaſon he gives you; ſo you may obtain, if not this, yet ſome other favor.

But if you perceive his mind to be alienated from you, retire betimes; for a man falling is by every one thruſt downwards. Beſides all the miſcarriages and errors will be ſurely laid upon your ſhoulders, notwithſtanding all your innocency.

Do violence to your ſelf rather then not conceal or diſſemble the injuries done you by your Prince or Patron. For ſhould you declare your ſelf unſatisfied, ſo far would he be from compaſſionating, or making amends to you; that upon the leaſt occaſion he will hate you.

FINIS.

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